

John 17-19

V. Period of Climax. V. 12:1-20:31

1. Climax of preparation for the cross. V. 12:1-17:26

- 1) Jesus was anointed for His burial. 12:1-11
- 2) Jesus' triumphal entry. 12:12-19
- 3) Gentiles seek Christ. 12:20-36
- 4) The Jews reject Christ. 12:37-50
- 5) Jesus teaches humility. 13:1-20
- 6) The betrayer is identified. 13:21-30
- 7) Jesus commands to love one another. 13:31-35
- 8) Jesus tells of the disciples' denial. 13:36-38
- 9) Jesus comforts His disciples. 14:1-6
- 10) Jesus claims deity--God. 14:7-12
- 11) Jesus promised to answer prayer. 14:13-15
- 12) The promise of the Spirit. 14:16-26
- 13) The promise of peace. 14:27-31
- 14) Teaching: The vine and the branches. 15:1-8
- 15) Teaching: Love demand obedience. 15:9-17
- 16) Teaching: The believer and the world. 15:18-25
- 17) Teaching: The believer and the Spirit. 15:26-27
- 18) The apostles warned of persecution. 16:1-6
- 19) Jesus & the ministry of the Holy Spirit. 16:7-15
- 20) Jesus speaks of His death and future. 16:16-33

CHAPTER 17:

21) The Lord's prayer of intercession. V. 1-26

V. 1

1. "These words" = refers to the things Jesus had spoken to the 11 apostles who were with Him on the way to the garden of Gethsemane.
2. "Spake" = to use words in order to declare one's mind and disclose one's thoughts.
3. "Jesus" = "his" = the virgin born Son of God.
4. "Lifted up his eyes" = this was the common attitude of prayer in Jesus's day.
5. "Said" = refers to praying; this chapter records the Lord's prayer of intercession--thus, this is the real Lord's prayer.
6. "Father" = Christ's usual way of beginning His prayers by addressing His Father.
7. "The hour is come" = refers to God the Father's predetermined time for Jesus to die on the cross; several times before He had stated that "mine hour is not yet come" but now it had arrived.
8. "Glorify thy Son" = honor thy Son; give to the world demonstration that I am thy Son; manifest thy power in my death, resurrection, and ascension so there will be evidence that I am the Son of God.
9. "That thy Son also may glorify thee" = refers to the manifestation of the honor of God which would be made by the spread of the gospel among men.
10. Jesus prayed that God would so honor Him in His death that striking proof might be furnished that He was the Messiah.

V. 2

1. "Thou" = God the father.
2. "Him" = "he" = the Son; Jesus, the virgin born Son of God.
3. "Has given him power over all flesh" = it was on the ground of this power (authority) given to Christ that the apostles were commanded to go and teach all nations (Mat. 28:18-19); this is a claim no mere man can make.
4. "All flesh" = all mankind.
5. "That" = introduces the reason that Jesus was given power.

6. "Give" = bestow.

7. "Eternal life" = spiritual life which is endless; the same Greek word is translated everlasting life; thus, eternal and everlasting have the same meaning (some people try to make a difference between the two words but they are the same); this word itself refutes the doctrine of losing one's salvation. (John 10:27-29)

8. "To as many as thou hast given him" = this simply means all who will believe on Him; this phrase is misunderstood by many; refers to those chosen in Christ (Eph. 1:4); don't be afraid of the word "chosen" for it is simply based upon three things: (I Peter 1:2; II Thess. 2:13)

A. "According to the foreknowledge of God the Father" = He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in any person's heart but God the Father, as the Master potter, knows what He can do with clay.

B. "Through sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner.

C. "Unto obedience" = at the point when repentance and faith are worked, then a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved. (Luke 13:3; Acts 16:31)

V. 3

1. "This is life eternal" = knowing both God and His Son Jesus Christ.

2. "They" = refers to the many given Jesus in verse 2.

3. "Know" = to know by experience; to understand; this is more than a mere acquaintance with the character of God; means to be saved.

4. "Thee" = "thou" = "the only true God" = refers to God in opposition to all false gods or idols not in opposition to Jesus Himself who, in I John 5:20, is called "the true God and eternal life."

5. "Jesus" = "whom" = the virgin born Son of God.

6. "Christ" = the Anointed One, the Messiah of the OT.

7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus knew the Father had sent Him.

V. 4

1. "I" = "me" = Jesus the virgin born Son of God; "I" is emphatic which stresses the personal fulfillment of His commission as the Christ.
2. "Glorified" = honor; magnify; to make known; He did this by revealing God the Father in His life and ministry.
3. "Thee" = "thou" = God the Father of the Lord Jesus.
4. "On the earth" = refers to while Jesus was on this earth in human form.
5. "Have finished the work which thou gavest me to do" = means Jesus had accomplished all the deeds the Father sent Him to do; in fact the preparation for His death was at this time already made; thus, the cross could be included in this statement as well as all the other acts Jesus had performed while upon this earth; only God can make a statement that something is finished when in actuality it is not completed, for it is as good as done; later that same day He cried, "It is finished " (John 19:30) which was a perfect tense verb in the Greek which means a past completed action with existing results.

V. 5

1. "Now" = at this time; the present.
2. "O" = gives the sense of extreme longing.
3. "Father" = "thou" = "thee" = God the Father of the Lord Jesus.
4. "Glorify" = honor; magnify; Jesus is asking for the return of His outward manifestation of deity which He laid aside to be robed in flesh.
5. "Me" = "I" = Jesus, the virgin born Son of God.
6. "With thine own self" = by the side of thyself; Jesus is praying for full restoration to the pre-incarnate glory and fellowship enjoyed before the Incarnation (God robed in flesh) of which the outward manifestation had been laid aside when He was robed in flesh (Phil. 2:5-8); this refers to actual and conscious existence at the Father's side; he knew that this restoration was in the eternal plan of God.
7. "Which I had with thee before the world was" = this is a clear declaration of the pre-existence of Christ. (John 1:1; "was" = existence without origin)

V. 6

1. "I" = "me" = Jesus, the virgin born Son of God.
2. "Have manifested" = to make visible or known; this is another word for claiming successful accomplishment of His task as being "finished" in verse 4.
3. "They" = "thou" = God the Father.
4. "Name" = often used to designate the person; refers to the attribute or character of God; Jesus had revealed God to them by making known His character, His love, His will, and His plan of mercy.
5. "Unto men" = "thine" = "them" = "they" = the 11 apostles who were with Jesus at this time.
6. "Which" = whom; the apostles are persons not things--masculine gender not neuter.
7. "Gavest" = to bestow a gift; Jesus regarded the apostles as the Father's gift to Him; refers to those who believe unto salvation; see notes on verse 2.
8. "Out of the world" = the apostles were set apart from the world--all walks of life--to become fishers of men.
9. "Kept" = to attend to carefully; means they treasured and guarded what they received; Jesus does not claim perfection for them but they had at least held on to the message the Father sent through His Son to them; the tense is perfect in the Greek which means a past completed act with existing results; therefore, at a point in past time they received the message by faith and they continued--at least 11 of them did.
10. "Word" = the Word; has the definite article in the Greek; refers to the revelation of the Father; being singular it views God's message as a whole.

V. 7

1. "Now" = at this time; the present.
2. "They" = the 11 apostles.
3. "Have known" = to know by experience; to understand; the tense in the Greek is perfect which means a past completed act with existing results; at a point in past time they came to know and at the present they still possess that knowledge.
4. "All things" = refers to the doctrines Christ taught which were given to the Son by the Father ("thou" = "thee").
5. "Me" = Jesus, the virgin born Son of God.
6. "Of" = from; the apostles knew that all of Jesus' instructions came from the Father.

V. 8

1. "For" = introduces the reason the apostles knew and understood in verse 7.
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "The words" = second "*them*" (in italics therefore placed by the translators because that is what they received) = the doctrine; the words that were uttered.
4. First "them" = "they" = the apostles.
5. "Thou" = "thee" = God the Father.
6. "Have received" = to lay hold upon; embraced them by faith.
7. "Have known" = to come to know by experience.
8. "Surely" = of a truth; most certainly.
9. "Come out from thee" = refers to coming from beside the Father in heaven and coming to this earth.
10. "Believed" = to be persuaded of; to trust; to be convinced; refers to saving faith--believing that the Father sent His son to be robed in flesh.
11. "Send" = to be dispatched to go to a place appointed for a specific purpose--that Jesus was and did.

V. 9

1. "I" = "me" = Jesus, the virgin born Son of God.
2. "Pray" = to make a request; beg.
3. "Them" = "they" = the apostles who were with Him.
4. "World" = refers to wicked, rebellious vicious men.
5. "Them which (whom--masculine not neuter gender) thou hast given me" = simply means all who believe and are saved; see notes on verse 2.
6. "Thou" = "thine" = refers to God, the Father of the Lord Jesus.
7. Here Jesus is praying for the 11 apostles who are with Him for He knew the dangers and trials that they would face; therefore, He is praying for protection and blessing on them. He later extended the prayer for all who would be saved. (verse 20) Jesus'

exclusion of the world at this point is no evidence of lack of love for the unconverted. (John 3:16; Rom. 5:8) Verses 21 and 23 assures us of the Lord's interest in the world (mankind). When on the cross He prayed for even those who crucified and murdered Him. (Luke 23:34)

8. "They are thine" = this is given as a reason for God to protect and guide them--His honor would be at stake otherwise; an example similar to this is found in Exodus as Moses interceded for Israel. (Exo. 32:9-14)

V. 10

1. "Mine" = "I" = refers to Jesus, the virgin born Son of God.

2. "Thine" = refers to the Father to whom Jesus is praying.

3. "All mine are thine, and these are mine" = a statement emphasizing unity and equality of Jesus with the Father.

4. "Am glorified" = to magnify; to honor; refers to Jesus being honored by their preaching and their lives; the tense is perfect in the Greek which means a completed action in past time with existing results--which means Jesus was honored when they began their ministry and continues to be honored at present.

5. "Them" = the 11 apostles who are with Him and for whom He is praying.

V. 11

1. "Now no more in the world" = He had finished His work among men and was about to leave this world.

2. "I" = "me" = Jesus, the virgin born Son of God.

3. "But" = shows the contrast between Jesus and His apostles.

4. "These" = "those" = the apostles; applies to all believers.

5. "In the world" = upon this earth among wicked men and malignant foes subject to trials and persecution; thus, they would need the same protection Jesus gave them while He was with them.

6. "I come to thee" = futuristic present in the Greek--"I am coming;" Christ would be no longer visibly present to the world.

7. "Holy Father" = a title of address to the Father which declares the holiness of God; Jesus even taught in the model prayer for us to address God as a holy God-- "hallowed

be thy name (Mat. 6:9); in verse 25 He addressed Him as "righteous Father" when He mentions the world as being ripe for judgment.

8. "Keep" = preserve; defend; sustain them in trials; deliver them from apostasy; the tense reveals Jesus' urgent request for the apostles' need of the Father's care.

9. "Keep through thine own name" = means preserve them in obedience to thee and to thy cause.

10. "Thine" = "thou" = the Father.

11. "Those" = "they" = the 11 apostles for whom He is praying in context.

12. "Those thou hast given me" = refers to those who have believed and been saved; see notes on verse 2.

13. "That they may be one" = refers to oneness of will and spirit; the disciples had union, but lacked unity or oneness of spirit as was shown just a few hours earlier at the supper (Luke 22:24)

14. "As we are" = refers to the oneness of will and spirit that Jesus and His Father had and He used this as an example in His prayer for what He desired to see in His apostles; this applies to all believers.

V. 12

1. "While" = as long as.

2. "I" = "me" = Jesus, the virgin born Son of God.

3. "Thou" = the 11 apostles.

4. "With them in the world" = refers to Jesus earthly ministry when He was with the apostles continually--even when He was praying alone on the mountain side and they were in a storm on the Sea of Galilee, Mark 6:48 states He saw them. (Mark 6:45-51)

5. First "kept" = sustain; preserved; to have watchful care; the Greek reveals He continued to keep.

6. "In thy name" = refers to the manifestation of God to the apostles; the Father had given the Son the authority to be the revelation of all that God is; therefore, Jesus was zealous to keep His apostles from any error that would hinder the manifestation of God's revelation; thus, Jesus kept a watchful eye over them which kept them from being contaminated by the doctrine of the Pharisees and Sadducees; today we have the Holy Spirit to keep us from being contaminated by false doctrine.

7. "Those that thou gavest me" = refers to those who have believed--been saved; this phrase is misunderstood by many; refers to those chosen in Christ (Eph. 1:4); don't be

afraid of the word "chosen" for it is simply based upon three things: (I Peter 1:2; II Thess. 2:13)

A. "According to the foreknowledge of God the Father" = He sees and knows what He can do in one's heart (I Sam. 16:7); this does not mean there is anything good in any person's heart but God the Father, as the Master potter, knows what He can do with clay.

B. "Through sanctification of the Spirit" = refers to the setting apart work of the Holy Spirit called "godly sorrow" (II Cor. 7:10), "Holy Ghost conviction" or "reproval" (John 16:8-11) whereby the Holy Spirit brings one out of the kingdom of darkness and sphere of the Devil's control into the kingdom of light and the sphere of God's control (Col. 1:12-13); this works repentance and produces faith in the sinner.

C. "Unto obedience" = at the point when repentance and faith are worked, then a sinner can repent and believe unto salvation, thus obedience; man must repent and believe to be saved. (Luke 13:3; Acts 16:31)

8. Second "kept" = different word from the first; means to guard; to watch; to have an eye upon; this word implies custody and protection.

9. "None" = not one.

10. "Lost" = ruined; destroyed; refers to being separated from God.

11. "But" = a word of contrast showing that Judas was in a different class from the other 11 apostles, He did not use "except;" Jesus plainly states that He kept all whom the Father gave Him; since Judas was lost, he could not have been among those who were given to the Son; this verse is not proof, as some try to say, that a person can be lost after being saved; in fact the opposite is true. (John 10:27-29)

12. "Son of perdition" = the term "son" was given by the Hebrews to those who possessed the character described by the word or name following; in this case "perdition" = destruction, ruin; refers to Judas because he had the character of a destroyer.

13. "That the scripture might be fulfilled" = refers to Psa 41:9 which was also referred to in John 13:18; Jesus chose Judas to fulfill scripture (prophecy) yet Judas was responsible for the light (truth) he was exposed to and rejected; Judas was never a believer; therefore, he was not given to Jesus in the same sense the other 11 were; Jesus' desire was for Judas to believe Him and be saved but he did not believe; therefore, he was not given to Him and He could not keep him.

14. "Scripture" = the Word of God.

15. "Fulfilled" = to complete; to be carried out just as it was prophesied; this does not mean that Judas was compelled to this course in order that the Scripture might be fulfilled but that this was foretold and that by this, the prophecy did receive a completion.

V. 13

1. "And now" = marks a contrast of His place with the disciples and the change of His position to heaven.
2. "Come I to thee" = Jesus is soon going to be in heaven with the Father; He would no longer be with the apostles in the flesh.
3. "I" = "my" = Jesus, the virgin born Son of God.
4. "Thee" = God the Father.
5. "They" = "themselves" = the apostles.
6. "These things I speak in the world" = refers to Jesus' teaching the apostles by word of mouth while He was with them in the world.
7. "That" = introduces the reason or motive of Jesus' teaching.
8. "Have" = possess.
9. "Joy" = gladness; denotes the happiness which Jesus had and would continue to have.
10. "Fulfilled" = to cause to abound; to furnish or supply liberally; the tense is perfect in the Greek which means a past completed action with existing results; Jesus wanted the apostles to keep on having His joy.

V. 14

1. "I" = Jesus, the virgin born Son of God.
2. "Have given" = to bestow as a gift; the tense is perfect in the Greek which means a past completed action with existing results; Jesus had given them the Father's (thy) word at a point in past time and it remained in their possession at present.
3. "Thy word" = refers to the Father's word which is the revelation Jesus came to manifest to the world in darkness.
4. "The world" = refers to wicked, rebellious, and vicious men.
5. "Them" = the 11 apostles who were with Him; refers to all believers.
6. "Hath hated" = detest; pursue with hatred.

7. "Because" = introduces the reason for the world's hatred--"they are not of the world" = refers to the apostles as being different from the world; they are not like the world nor do they get their spirit, standards, and message "out of the world," else they could do the world no good.

8. "I am not of the world" = Jesus was not of the same origin or family relationship as the world and neither are His disciples for they are like Him.

V. 15

1. "I" = Jesus, the virgin born Son of God.

2. "Pray" = request.

3. "Thou" = God the Father.

4. "Them" = the apostles; refers to all believers.

5. "Thou shouldest take them out of the world" = negated by "not;" though they were going into trials and persecutions, and going to face hatred, Jesus did not pray that they be removed out of this world.

6. "But" = shows contrast between being taken out of the world and being kept in the world; Titus 2:11-12 states plainly that we are taught to live in this present world.

7. "Keep " = to guard; to attend to carefully; take care of.

8. "The evil" = really "the evil one"--the devil who is the master mind behind all the trials, persecutions, and hatred the apostles were going to face.

9. Jesus is asking the Father to give the apostles such grace that they may endure all trials and be sustained amid them while in this present world--among wicked men.

V. 16

1. This verse is just a repetition of verse 14 for emphasis.

V. 17

1. "Sanctify" = to set apart or separate from sin and unto God; to set apart to a holy purpose; means to render pure, or to cleanse from sins; this does not mean to be sinless but it is a progression in one's life whereby a person becomes more like the Lord and less attracted to the world; the word "sanctification" comes from this word and means the walk of progression toward perfection gained at the first resurrection.

2. "Them" = Jesus is referring to the 11 apostles whom He is praying for in context; applies to all believers.

3. "Thy" = God the Father.

4. "Through thy truth" = a person is sanctified in the sphere of "truth" = that which is free from pretense and falsehood; equal to "the word" = the total revelation of truth Jesus came to manifest; all that Jesus spoke.

V. 18

1. "Thou" = God the Father.

2. First "sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose; Jesus knew the Father had sent Him.

3. "Me" = "I" = Jesus, the virgin born Son of God.

4. "Into the world" = among mankind.

5. "Even so also" = in like manner.

6. Second "sent" = same word as first and also "send" in Mark 3:14 where Jesus first commissioned the apostles (them) and sent them out among mankind to preach the gospel; the apostles were to carry the revelation of Christ to the world which is the reason Jesus prayed for the Father to keep them and sanctify them.

V. 19

1. "Their sakes" = "they" = the 11 apostles.

2. "I" = "myself" = Jesus, the virgin born Son of God.

3. "I sanctify myself" = I consecrate myself exclusively to the service of God.

4. "That" = introduces the reason He sanctified Himself; He became an example of a proper manner of laboring in the ministry.

5. "Also" = indeed.

6. "Might be sanctified" = the tense is perfect in the Greek which means a past completed action with existing results; this means that they would remain sanctified.

7. "Through the truth" = all sanctification is done in the sphere of truth, God's word (verse 17), not human speculation but God's message to us.

V. 20

1. "Pray" = to request; beg.
2. "I" = "me" = Jesus, the virgin born Son of God.
3. "These" = the 11 apostles who were with Him at this time.
4. "Alone" = only; Jesus had prayed specifically for the 11 apostles and not the world, beginning in verse 9.
5. "But" = shows contrast--Jesus now prays for future believers who are at this time are a part of the world.
6. "Them" = all believers.
7. "Which" = who; believers are humans not things, therefore masculine, not neuter gender.
8. "Shall believe" = to be persuaded of; to place confidence in; to trust; refers to saving faith; this is future tense; therefore, it includes you and me.
9. "On" = to come to a point, place, and time with a purpose; this can only be accomplished by a completed work of Holy Ghost conviction or work of reproof. (John 16:8-11)
10. "Through" = a primary preposition in the Greek denoting the channel of an act; by means of.
11. "Their" = the apostles who were with Jesus at this time.
12. "Their word" = refers to the apostles preaching which is God's way. (Rom. 10:13-15a; I Cor. 1:21,18)
13. After Jesus' death and resurrection the apostles preached with fervor and faithfulness. Thus, they committed (to set before in teaching; to explain; commit to one's charge) the word to faithful men (II Tim. 2:2) who passed it on to other faithful men and etc. Thus, we have a succession all the way back to Jesus' prayer here in John 17 and that gives us hope because there is still a preacher of righteousness among us today. There is hope!
14. The problem: the Word of God is limited by the inconsistent lives of many who speak in Christ's name. May the Lord help us!

V. 21

1. First "that" = introduces the reason Jesus prayed for all future believers--that they all may be one.
2. "They" = "all" = all who would believe on Jesus through the apostles' word. (verse 20)
3. "May be one" = refers to all believers being united with the brethren or having unity; the only possible way to have unity among believers is for all of them to find unity first with God in Christ--means to be saved.
4. "Thou" = "Father" = "thee" = God the Father of the Lord Jesus Christ.
5. "Me" = "I" = Jesus, the virgin born Son of God.
6. "As thou, Father, *art* in me, and I in thee, that they also may be one in us" = Jesus uses the perfect unity He and His Father had as an example of what He desired for all believers--to have perfect unity; this does not mean that the unity between believers should be in all respects like that between the Father and Son, but only in the areas in which they are capable of being compared.
7. "Also" = indeed.
8. Second "that" = introduces the reason Jesus prayed for unity among believers--that the world may believe.
9. "The world" = refers to wicked, rebellious, vicious men.
10. "Believe" = to be persuaded of; to place confidence in; refers to saving faith; this is equivalent of what Jesus said in Mat. 5:16 and Peter said in I Peter 2:12.
11. Third "that" = reveals what the world was to believe--"that thou hast sent me" = equivalent to believing that Jesus is the Christ, the Son of God which is the reason the gospel of John was written. (John 20:31)
12. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose.

V. 22

1. "Glory" = honor; majesty; to render glorious.
2. "The glory which thou gavest me I have given them" = refers to glorification which is an act of God transforming the believer's body (whether in the grave or alive) at the rapture into a body like the resurrection body of the Lord Jesus. (Romans 8:30 states this as already consummated though still future in the fullest sense; the Scripture style concerning things decreed is that they are spoken of in past tense which means it is both complete and certain in divine counsels; Phil. 1:6)

3. "Thou" = the Father.

4. "Me" = "I" = Jesus, the virgin born Son of God.

5. "Have given" = to grant; supply; furnish; the tense is perfect in the Greek which means a past completed action with existing results; this is another proof of the eternal security of the believer--we are already glorified as far as God is concerned.

6. "Them" = "they" = the apostles and all future believers.

7. "That they may be one even as we are one" = repetition of verse 21 revealing unity in feeling, in principle, and in purpose.

8. "Even as" = in the degree that.

V. 23

1. "I" = "me" = Jesus, the virgin born Son of God.

2. "Them" = "they" = the apostles and all believers.

3. "Thou" = the Father.

4. "Made perfect" = to carry through completely; to finish; to bring to an end; the tense is perfect in the Greek which means a past completed action with existing results; as far as God was concerned it was completed the moment one is saved for He will conform every believer to the image of His Son who is perfect. (Rom. 8:29)

5. Second "that" = introduces the reason Jesus prayed for believers to be made perfect--that the unbelievers (the world) "may know that thou hast sent me" = repetition of verse 21 and equivalent to being saved.

6. "Know" = to know by experience; Christ desires for the world (the unsaved) to experience the love the Father had for them. (John 3:16)

7. "Love" = agape; God kind of love; love in action.

8. The Lord Jesus desired that lost humanity would recognize that God loves them as He loved His son.

V. 24

1. "Father" = Jesus, still praying, addresses His Father.

2. "I" = "me" = "my" = Jesus, the virgin born Son of God.

3. "Will" = strong and earnest desire; reveals the perfect identity of His will with that of the Father.

4. "They" = all believers.

5. "Also" = Jesus had prayed for only the apostles in verse 9 and now He prays for those who would believe on Him through the apostles's words, thus, the word "also."

6. "Whom thou hast given me" = this simply means all who will believe on Jesus unto salvation which is by grace through faith; see verse 2.

7. "Be with me where I am" = Jesus referred to Himself as being already in heaven and expresses His desire for all believers to be there with Him (face to face; expresses eternal fellowship); Jesus looked beyond the years, trials, and joy to the believer's safe arrival in heaven to be with Him.

8. Second "that" = introduces the reason Jesus prayed for them to be with Him--"that they may behold my glory."

9. "Behold" = to see; to look upon; also means to participate and enjoy; the tense reveals continuous action.

10. "My glory" = honor; majesty; splendor; brightness; magnificence; refers to the glory of Jesus as the full and complete Redeemer; on earth believers know only a fraction of what their redemption means, but in heaven they will understand and be able to look upon the fullness of His revelation.

11. "Which thou hast given me" = all honor and majesty that Jesus had, He declares plainly that it came from the Father:

A. Why? = "For thou lovedst me" = Jesus was God's only begotten Son whom He called "Beloved" = loved of the Father. (Mark 1:11)

B. When? = "Before the foundation of the world" = before Gen. 1:1 when the earth was created; this statement proves that Jesus existed before the creation of the world (earth).

V. 25

1. "O" = gives the sense of extreme longing.

2. "Righteous" = upright; Jesus, while mentioning the world is ripe for judgment, addresses His Father this way indicating that the Father will do the right thing.

3. "Father" = "thee" = "thou" = God the Father of the Lord Jesus.

4. "World" = refers to lost mankind.

5. "Known" = to know by experience; refers to the world as not being saved, while referring to the apostles ("these") as being saved which was equivalent to believing or having "known that thou hast sent me."

6. "I" = Jesus, the virgin born Son of God.

7. "Sent" = dispatched; to appoint to go to a place on a specific errand or official business with a purpose.

V. 26

1. "I" = "me" = Jesus, the virgin born Son of God.

2. "Have declared" = to make known; the tense is past tense; thus, Jesus is referring to His earthly ministry when He taught the apostles (them).

3. "Thy name" = "*it*" = often used to designate the person; refers to the attribute or character of God; Jesus had revealed God to them by making known His Father's character, love, will, and plan of mercy.

4. "Thy" = "thou" = God, the Father of the Lord Jesus Christ.

5. "Will declare" = to make known; same Greek word as "have declared" but the tense here is future; thus, Jesus is referring to His future work which would be done for them (the apostles, applies to all believers) by His intercessions for them and the Holy Spirit's ministry among them. (John 16:13)

6. "Love" = agape; God kind of love; love in action; this is a noun while "loved" is a verb and the base word for "love."

7. "Wherewith" = with which.

8. "That the love wherewith Thou hast loved me may be in them, and I in them" = Jesus is praying that the same love which exists within the Godhead would be extended from the Father to the disciples; this happened on Pentecost when the disciples received the Holy Ghost and at the same time the love of God was shed abroad (to pour in like a flood) in their hearts; the proof text is Rom. 5:5.

2. Climax of unbelief of the Jews. V. 18:1-19:42.

CHAPTER 18:

1) The arrest. V. 1-14

V. 1

1. "Jesus" = "he" = "his" = the virgin born Son of God.
2. "Had spoken these words" = had completed His prayer of intercession recorded in John 17.
3. "Went forth" = to come out of a place; this refers to where ever Jesus was when He prayed His intercessory prayer of John 17; He along with His 11 apostles were on their way to the garden where Jesus resorted to pray many times (verse 2); this is not referring to leaving the upper room where the last supper was observed for John 14:31 indicates they left the upper room before His teaching in chapters 15 - 16 and His intercessory prayer in chapter 17.
4. "With" = a primary preposition denoting union; means to accompany; implies being in presence with or face to face with.
5. "Disciples" = a learner; pupil; refers here to the 11 apostles who were with Jesus.
6. "Over" = beyond; on the other side.
7. "Brook" = word means flowing in winter; we might call it a creek but it is dry most of the time; the Greek seems to indicate that there was a flowing stream of water when Jesus and His disciples crossed over; this may have been swollen by rain or by melting snow for this is April 14th.
8. "Cedron" = spelled Kidron in OT; name of a winter stream which flows down through the valley of Kidron into the Dead Sea; it was over this brook that David passed when he fled from Absalom. (II Sam. 15:23)
9. "Where was a garden" = this garden was beyond the brook Cedron from where Jesus had prayed His intercessory prayer; this garden was at the western base of the Mount of Olives; the eastern gate of the city of Jerusalem could be seen from this gate; it is called Gethsemane, mentioned by name only in Mat. 26:36 and Mark 14:32; "Gethsemane" means the place of the olive press, where the olives, which abounded on the slopes of the mountain, were brought in order that the oil contained in them might be pressed out; how fitting a place for Jesus to be at this time as He faces our sins and is pressed out of measure.
10. "Into the which" = to come to a point, a place, and a time for a purpose--to face our sins, then onward to the cross, which is the climax of the Jews' unbelief--they killed the Christ (Messiah; the Anointed One) whom they had rejected as being sent from God.
11. "Entered" = to go inside; the garden was probably enclosed by a rock wall with a gate for an entrance.
12. "And his disciples" = means the 11 apostles entered the garden along with Jesus.

V. 2

1. "Judas" = Judas Iscariot; one of the 12 apostles chosen by Jesus; the betrayer as this verse brings out.
2. "Also" = indeed--"knew the place."
3. "Which" = who; Judas is a person not a thing, thus, masculine gender not neuter.
4. "Betrayed" = to hand over into the hands of another.
5. "Him" = "Jesus" = "his" = the virgin born Son of God.
6. "Knew" = to have absolute positive knowledge of the facts.
7. "The place" = refers to the garden of Gethsemane which is where "Jesus oftentimes resorted thither with his disciples."
8. "Oftentimes" = frequently.
9. "Resorted" = to come together--refers to Jesus coming to this place ("thither;" garden) accompanied by ("with") His disciples (apostles); they did this while they were in Jerusalem for they had no other place of privacy to pray in Jerusalem--that we know of.

V. 3

1. "Judas" = one of the apostles; the one who betrayed Jesus for 30 pieces of silver.
2. "Then" = these things being so; therefore.
3. John passes over the agony in the garden, possibly because the three synoptic gospels fully described it. (Mat. 26:36-46; Mark 14:32-42; Luke 22:39-46; see the notes on Mark 14:32-42 for a fuller understanding of what occurred in the garden of Gethsemane.)
4. "Having received" = obtained; Judas had left the upper room after he received the sop from Jesus and went to chief priests that he had already been to before and made an agreement to betray Jesus for 30 pieces of silver. (Mat. 26:14-16) When he went to them the second time he obtained (received) a band of men to go with him to arrest Jesus.
5. "Band" = a military cohort; about 600 men; a Roman cohort was stationed in the Tower of Antonia, the castle fortress at the northwest corner of the temple area, and its chief duty was to maintain peace in Jerusalem; Mark 14:43 quotes "a great multitude."
6. "Officers from the chief priests" = refers to the Levitical temple guards; some of these officers had previously been sent to arrest Jesus (John 7:32) but Jesus' words arrested

them and they returned empty handed (John 7:45-46); therefore, this time the chief priest wanted to make sure the job was done so they turned to the Roman band to help them get the job done.

7. "Chief priests" = the priests who were over the groups of priest who officiated at the temple; they were Sadducees.

8. "Pharisees" = a Jewish religious sect which was organized during the period between Malachi and Matthew when there was no recorded revelation from God; they placed oral tradition equal to or above the Word of God, they were hostile toward Jesus, therefore, very bitter enemies; they along with the chief priest (Sadducees) made up the Sanhedrin--the great council, composed of 70 members, of the nation who had been given charge by Rome to take care of Jewish problems.

9. "Cometh" = to come from one place to another; they had left the temple area and had arrived in the garden of Gethsemane.

10. "Thither" = to that place--where Jesus was.

11. "Lanterns" = torches made up of strips of resin-treated wood tied together. (resin is an inflammable substance, therefore when the resin soaked wood was dipped in some flammable substance the substance would burn without the wood being consumed)

12. "Torches" = containers with space for oil and a wick; lamps, the flame of which is fed with oil; this was the time of the full moon, but it might have been cloudy, and their taking lights with them shows their determination to find Jesus; Judas did not want to take any chances of missing Jesus in the dark places by the walls or under the olive trees; the mob came to make a thorough search of the garden.

13. "Weapons" = arms used in warfare; Mark 14:43 identifies these as swords and staves.

V. 4

1. "Jesus" = "him" = the virgin born Son of God.

2. "Therefore" = in view of Judas coming with an armed mob.

3. "Knowing" = to have absolute positive knowledge of the facts; refers to divine knowledge; the tense is perfect tense which means a past completed action with existing results; thus, He knew exactly what they were doing there for He had even told Judas in the upper room, "That thou doest, do quickly" (John 13:27); also after praying He told His apostles "rise up, let us go; lo he that betrayeth me is at hand." (Mark 14:42)

4. "All things that should come upon him" = each and every thing; refers to Judas coming, His arrest, trial, beating; mocking, death on the cross, and etc; He was not taken by surprise; in fact the surrender and death of Jesus were voluntary acts.

5. "Went forth" = indicates Jesus did not try to hide but left His place of prayer of his own accord and went to meet His enemies.
6. "Them" = "ye" = Judas, the chief priest and Pharisees, the officers, and the bands.
7. "Whom seek ye?" = this question to the mob diverted attention from His apostles and focused the Jews' attention on their dreadful intent.

V. 5

1. "They" = "them" = the band or mob that came to arrest Jesus.
2. "Answered" = to give an answer to a question proposed.
3. "Him" = "Jesus" = "I" = "*he*" = the virgin born Son of God.
4. "Jesus of Nazareth" = spoken to identify which Jesus they were looking for, for there were many named Jesus in that day but only one from the town of Nazareth and He was the Son of God--the Christ; this title was a contemptuous expression in their thinking for this is one of the titles placed on the cross (John 19:19); titles were place on the cross of one being crucified to show what they were guilty of; the town of Nazareth was not thought of too highly as John 1:46 bears out.
5. "Saith" = to speak out.
6. "I am" = really what He said as "*he*" is in italics because it is supplied by the translators; the self existent one; these words alone were enough to startle a Jew, even a Pharisee, for they knew the Scripture and knew that Jesus was saying He was the One who met Moses at the burning bush and told him to tell the Israelites that "I AM" hath sent him to deliver them (Exo. 3:13-14); this phrase did not mean anything to the Romans that were present except that Jesus was confessing that He was the one they were looking for.
7. "Judas" = the betrayer.
8. "Also" = indeed; identifies Judas as being with the mob against Jesus; in fact, Judas at some point (maybe before Jesus asked the question of verse 4 or after--we cannot tell exactly when) kissed Jesus as a sign to the mob to show who Jesus was. (Mat. 26:48-50)
9. "Which" = who; Judas is a person not a thing; therefore, this is masculine gender not neuter.
10. "Betrayed" = to give over into the hands of another.
11. "Stood with them" = a vivid picture of Judas with the mob in the very act of betraying Jesus.

V. 6

1. "As soon then" = therefore; these things being so.
2. "He" = "I" = "he" = Jesus, the virgin born Son of God.
3. "Them" = "they" = the band who came to arrest Jesus.
4. "I am" = declaring equality with God; see verse 5.
5. "Went backward, and fell to the ground" = they stepped back, stumbled, and fell down to the ground; we do not know why, therefore we can only speculate:
 - A. The frank, open, and fearless manner in which Jesus addressed them may have convinced them of His innocence; therefore, they may have been startled at His open and bold profession.
 - B. Some say it was a display of Divine power, yet there is no proof that there was any miraculous power displayed.
 - C. Some say it was Jesus' statement "I Am" = which is declaring equality with God and that caused them to withdraw. That may have been true with the Jews present but the majority were Romans and this phrase meant nothing to them. We really do not have a definite answer as to why they fell backward--but they did.

V. 7

1. "Then" = these things being so.
2. "Asked" = to put a question to.
3. "He" = Jesus, the virgin born Son of God.
4. "Them" = "ye" = the band who came to arrest Jesus.
5. "Again" = repetition of the question in verse 4.
6. "Whom seek ye?" = the repeated question receives the same answer as in verse 5--Jesus of Nazareth. (see notes on verse 5)
7. The soldiers and officers knew who Jesus was but they are still overwhelmed or overawed.

V. 8

1. "Jesus" = "I" = "he" = "me" = the virgin born Son of God.
2. "Answered" = to begin to speak, but always where something has preceded to which the remarks refer.
3. "Have told you that I am *he*" = He had just made this same statement to them.
4. "I am" = declaring equality with God.
5. "You" = "ye" = the band of men who came to arrest Jesus.
6. "Seek" = desires for evil purpose; to seek in order to find.
7. "Let" = to let go.
8. "These" = "their" = the 11 apostles who were with Jesus at this time.
9. "Go their way" = to depart.
10. This action shows His care and love for His sheep even in the hour of danger.

V. 9

1. "That" = introduces the reason for letting the 11 apostles go.
2. "The saying" = "which he spake" = refers to His prayer in John 17:12.
3. "Fulfilled" = to come to pass; John treats the sayings of Jesus equal to the OT prophecy that was fulfilled.
4. "He" = "I" = Jesus, the virgin born Son of God.
5. "Which" = who; the apostles ("them") are persons not things, therefore masculine gender not neuter.
6. "Thou" = refers to the Father of the Lord Jesus.
7. "Thou gavest me" = to bestow a gift; simply means all who believe on Him; in context refers to the apostles, who Jesus regarded as the Father's gift to Him. (See notes on John 17:2)
8. "Lost" = ruined; destroyed; refers to being separated from God.
9. "None" = not one.

V. 10

1. "Then" = therefore; in view of the facts at hand; these things being so; indicates the sequence of events all of which are not recorded by John; after the mob arrived to arrest Jesus and Judas had betrayed Jesus with a kiss the apostles asked, "Lord, shall we smite with a sword?" (Luke 22:47-49) "then" Peter, probably before the Lord answered, drew his sword to use it.
2. "Simon" = Peter's old name before he met Christ; the use of this name may indicate Peter's action as being according to the flesh.
3. "Peter" = means a rock or stone; really identifies him as a piece of the rock, with the Rock being Christ upon which the church is built, not upon Peter, who is just a piece of the Rock. (Mat. 16:18)
4. "Having" = to own; possessing; the tense is continuous action which seems to indicate he had had it in his possession for a good while; in fact the apostles had two swords. (Luke 22:35-38)
5. "Sword" = "it" = word for a large knife, used for killing animals and cutting up flesh, which may have been the reason they possessed them in the first place; also a word for a small sword.
6. "Drew " = to take out of its place of keeping--"sheath," as verse 11 brings out.
7. "Smote" = to hit with a single blow; he took a swing that made contact.
8. "High priest" = chief priest; one of his duties was to preside over the Sanhedrin when convened for judicial deliberations; no doubt he was in the number that night as well as his "servant" = bondsman ; one devoted to another to the disregard of his own interest.
9. "Cut off" = amputate; completely cut off.
10. "His" = "servant" = "Malchus" = only mentioned by name this one time in the Scripture; the synoptics (Matthew, Mark, and Luke) neither mention his name or Peter's; the reason for this may be due to the fact that both Peter and Malchus were alive when the synoptics were written but dead when John wrote this gospel some 40 plus years later.
11. "His right ear" = this specific being mentioned indicates that John was an eye witness to this incident; Peter missed Malchus' head as he swerved to his left trying to dodge the sword; this may indicate that Peter was left handed; there is no doubt that Peter intended to cut off his head.

V. 11

1. "Then" = in view of the facts; may have been after Jesus healed Malchus' ear--restored it to normal condition without leaving a scar (Luke 22:51); Jesus was gracious

to heal Malchus and protect Peter from the mob at this time, otherwise there would have been another cross on Calvary and Peter would have been crucified before his time.

2. "Jesus" = "my" = "me" = "I" = the virgin born Son of God.

3. "Peter" = "thy" = the apostle who drew his sword in the garden.

4. "Put up thy sword into the sheath" = replace your sword or large knife into the place where it is normally kept.

5. "The cup" = "which" = "it" = metaphor of Christ's death which involved suffering and crucifixion for our sin; this was "given" to the Lord Jesus by the Father in the sense that Jesus was appointed to this hour.

6. "Drink" = partake.

V. 12

1. "Then" = consequently; these things being so.

2. "The band" = a military cohort of about 600 men which Mark 14:43 quotes as "a great multitude;" their chief duty was to maintain peace in Jerusalem.

3. "Captain" = the commander of a Roman cohort--not previously mentioned specifically.

4. "Officers of the Jews" = refers to the Levitical temple guards referred to in verse 3 as "officers."

5. "Took" = to seize; to take as a prisoner.

6. "Jesus" = "him" = the virgin born Son of God.

7. "Bound" = to fasten with chains with the hands behind His back; they did this with no warrant for His arrest and no official charge against Him.

V. 13

1. "Led away" = used of those led off to trial.

2. "Him" = Jesus, the virgin born Son of God.

3. "Annas" = a former high priest who still held the power as head of the family of which Caiaphas, his son-in-law, was a part; both men were wealthy and possessed the influence and dignity of the highest office in the Jewish nation--thus, Jesus was brought to him "first" = before being carried to "Caiaphas" = the present high priest.

4. "High priest" = appointed from the chief priests; his chief duty was, once a year on the day of atonement, to enter into the Holy of Holies (from which the other priests were excluded) and offer sacrifices for his own sins and the sins of the people and to preside over the Sanhedrin when convened for judicial deliberations.

5. "That same year" = means Caiaphas was high priest the same year that this event took place; Annas was named as high priest in Luke 3:2 and Acts 4:6 but he was an ex high priest and maintained his title due to the influence he had upon his son-in-law, Caiaphas, who was high priest at this present time.

V. 14

1. "Now" = word introduces an explanation by John, moved by the Holy Ghost (II Peter 1:21), revealing how little prospect there was that Jesus would have justice done Him in the hands of a man who had already pronounced the outcome of the case.

2. "Caiaphas" = "he" = high priest at the present time.

3. "Which" = who; Caiaphas is a person not a thing; thus, this is masculine gender not neuter.

4. "Gave counsel to the Jews" = refers to what Caiaphas said in John 11:49-52.

5. "Expedient" = profitable; to one's advantage.

6. "That one man should die for the people" = Caiaphas had in mind when he said this to give Jesus over to death to keep the nation from perishing at the hands of the Romans; politicians are often willing to make a sacrifice of the other fellow for their advantage; his thoughts were selfish, his words were malicious, and his conduct was wicked.

2) The Denial. V. 15-27

V. 15

1. "Simon Peter" = John used both of Peter's names, "Simon" used to stand for the old man--before he was saved and "Peter" used to designate the new man--after he was saved.

2. "Followed" = to tag along close behind the mob who had arrested Jesus, but not too close; described by Luke as "afar off." (Luke 22:54)

3. "Jesus" = the virgin born Son of God.

4. "Another" = another of the same kind; refers to this other disciple as being equivalent to Peter--saved.

5. "Disciple" = pupil; learner; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher; the word in itself does not include the idea of salvation in it; therefore, it can mean a lost or saved follower but the context denotes this other disciple was saved.

6. "That disciple" = I believe this was John who wrote this book; I have read of others who thought it was someone else but their theory does not have a valid proof; all the apostles fled (Mat. 26:56) but Peter followed at a distance and so did the other disciple (John) and when Jesus was hanging on the cross we find John there and was commanded by Jesus to take care of His mother as he would his own. (John 19:26-27)

7. "Known" = to know as an acquaintance.

8. "High priest" = Caiaphas, for Annas had sent Him to Caiaphas (verse 24); John does not record what happened when Jesus was before Annas and neither does the other three gospel writers; going before Annas must have been just a gesture of courtesy to the ex-high priest.

9. "Went in with Jesus" = to enter together.

10. "The palace of the high priest" = an enclosure best described as a courtyard--place where Caiaphas presided over the Sanhedrin when the need arose.

V. 16

1. "But" = shows the contrast between Peter who was standing near the entrance of the courtyard while John (the other disciple) has entered with the crowd.

2. "Without" = means Peter was outside the door.

3. "Then" = therefore; these things being so; just shows the sequence of events.

4. "Went out that other disciple" = John went out the gate to where Peter was standing.

5. "Which" = who; this other disciple is a person not a thing; therefore, it is masculine gender not neuter.

6. "Spake" = said words to the keeper of the door that allowed Peter to enter.

7. "Her that kept the door" = the Greek has a doorkeeper in feminine gender.

8. "Brought in Peter" = we know not what John said to the woman doorkeeper but it was good enough to allow Peter to enter the courtyard where the mob was gathered around Jesus.

V. 17

1. "Then" = these things being so; shows the sequence of events.
2. "Damsel" = a maid servant who had charge.
3. "Saith" = to speak; she felt responsible for her action; therefore, she approached Peter with her question, "Art not thou also one of this man's disciples?" = her question in the Greek expects a negative answer; she hoped Peter was not Jesus' disciple, though she really believed he was; seems this was asked after Peter had sat down by the fire. (Luke 22:55-56)
4. "This man's" = used in a contemptuous sense with a gesture toward Jesus, since she was close to where Jesus was; she made it easy for Peter to say no--"I am not."
5. "Peter" = "he" = "I" = the one who denied openly Jesus three times.

V. 18

1. "Servants" = bondslaves; attendants of the high priest.
2. "Officers" = the Levitical temple guards; the soldiers (Romans) had apparently returned to their barracks and left this Jewish matter in the hands of Caiaphas and the Sanhedrin.
3. "Stood there" = these men were standing in the courtyard while the authorities (so called) were questioning Jesus.
4. The court yard was open and the night air chilly. The date was April 14th and early in the morning before daylight (about 2:00 in the morning since the cock crow watch was at 3:00 AM), so they built a fire to keep warm and Peter stood with them.
5. "Stood" = the tense in the Greek is perfect which means a past completed action with existing results; Peter was around this fire for some time--long enough to deny Jesus two more times; John does not record this but Luke does in detail (Luke 22:54-62); Luke 22:56 states Peter "sat by the fire" which means he must have sat down at times and stood at times; all this seems to indicate Peter pretended to be indifferent to the trial of Jesus and tried to ignore the trial by keeping his face toward the fire.
6. But when the cock crowed twice (about 3:00 AM) he was reminded what Jesus had told him just a short time before. (Luke 22:31-34)

V. 19

1. "High priest" = Caiaphas.
2. "Then" = these things being so; shows the sequence of events.

3. "Asked" = to question; this is a preliminary hearing to determine grounds for a formal trial.

4. "Jesus" = "his" = the virgin born Son of God.

5. "Disciples" = followers; Caiaphas wanted to know the number of His followers; his insinuation was that His followers might be used as soldiers and cause an uprising against Rome.

6. "Doctrine" = teaching; refers to what Jesus taught; implies that His doctrine might be political in nature.

V. 20

1. "Jesus" = "I" = the virgin born Son of God.

2. "Answered" = to give an answer to a question proposed; Jesus ignores the question about His disciples and challenges the inquiry about His teaching as needless.

3. "Him" = the high priest--Caiaphas.

4. "Spake openly" = without concealment.

5. "The world" = mankind.

6. "Ever" = always.

7. "Taught" = to impart instruction.

8. "Synagogue" = the building in a city where solemn Jewish assemblies were held; the place of worship other than the temple at Jerusalem where the Jews congregated for worship; the service consists of prayer, praise, reading of the Word of God, and an exposition.

9. "Temple" = a sacred place in Jerusalem; consisted of the whole sacred enclosure--the entire aggregate of the buildings, balconies, and courts (that of the men of Israel, of the women, that of the priests, and that of the Gentiles).

10. "Whither" = where.

11. "The Jews" = belonging to the Jewish nation; descriptive of the people as distinct from the Gentile world and from the followers of Christ.

12. "Always resort" = constantly assemble.

13. "In secret have I said nothing" = means He held no secret meetings in which He conspired against the government of Rome or His nation--Israel.

V. 21

1. "Me" = "I" = Jesus, the virgin born Son of God.
2. "Thou" = the high priest, Caiaphas, who was questioning Jesus.
3. "Why askest thou me?" = Jesus was not under obligation to witness against Himself; according to the rules established by the Sanhedrin, the first order of a trial was to be the calling of witnesses for the defense.
4. "Them" = "they" = the witnesses who had heard Jesus.
5. "Which" = who; the witnesses are people not things; therefore, this is masculine gender and not neuter.
6. "Heard" = the Greek construction seems to refer to persons present or nearby who were able to speak with full knowledge regarding Jesus' teaching.
7. "Behold" = an exclamation; means to look--to check it out.
8. "Know" = to have an absolute positive knowledge of the facts; the tense is perfect in the Greek which means a past completed action with existing results; this means these witnesses had heard with understanding sometime in the past and at present still retained that understanding.

V. 22

1. "He" = "Jesus" = "thou" = the virgin born Son of God.
2. "Thus" = these things; refers to Jesus speaking the things He said in verse 21.
3. "One of the officers" = one of the Levitical guards of the temple; he would have been Jewish not Roman.
4. "Which" = who; the officer was a person not a thing; thus, this is masculine gender not neuter.
5. "Stood by" = the tense is perfect in the Greek which means a past completed action with existing results; this means the officer took his position as soon as they gathered in Caiaphas' courtyard and remained ready to keep down trouble.
6. "Struck with the palm of his hand" = slapped Jesus in the mouth to indicate that Jesus had spoken disrespectfully to the high priest and that the accused should keep silent; Paul received a similar blow when he stood before Ananias the high priest in Act 23:1-2.

V. 23

1. "Jesus" = "I" = "me" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed. (verse 22)
3. "Him" = "him" = the officer who smote Jesus.
4. "Spoken evil" = spoken improperly or wrongly; refers to disrespect to the office of the high priest.
5. "Bear witness" = testify to the evil; put witnesses on the stand to submit testimony of any wrong doing.
6. "But" = shows the contrast between evil doing and well doing.
7. "Well" = rightly.
8. "Smitest" = refers to the insulting blow to the face.

V. 24

1. "Now" = consequently; word introduces an explanation concerning the location they were gathered at; they had gone to Annas, a former high priest, first but none of the gospel writers give any insight as to what was said or done at his place.
2. "Had sent" = to order to go to a place appointed--ordered to be carried unto Caiaphas, the official high priest at this time.
3. "Bound" = to fasten with chains with the hands behind His back; the tense in the Greek is perfect which means a past completed action with existing results; this means that Jesus was bound in the garden and continued to be bound even before Caiaphas.
4. This verse is inserted to show where Jesus was when questioned--in Caiaphas' palace.

V. 25

1. "Simon Peter" = "himself" = "him" = "thou" = "He" = "I" = John uses Peter's old name before he was saved and his new name after he was saved possibly to avoid being mistaken as being some other "Peter" or "Simon."
2. "Stood and warmed" = this was already mentioned in verse 18; the second mention of this was to show Peter's second denial of the Lord Jesus

3. "They" = the attendants; those gathered around the fire while Jesus was being questioned; Mark 14:69 says a maid; Mat. 26:71 states another maid asked Peter; Luke 22:58 indicates it was a man who asked Peter; no doubt Peter was harassed by several people; thus, John uses the plural "they" to indicate all those who asked.

4. "Therefore" = these things being so; it may be that Peter's reaction to the blow Jesus received was detected by the attendants.

5. "His" = Jesus, the virgin born Son of God.

6. "Art not thou also one of his disciples?" = a similar question was asked by the maid in verse 17 with a negative answer expected to both questions--favorite device of the devil in making temptation attractive.

7. "Art" = are.

8. "Also" = indeed.

9. "His" = Jesus, the virgin born Son of God.

10. "Disciples" = pupil; learner; denotes one who follows one's teaching to the extent they are said to be imitators of their teacher.

11. "Denied" = to contradict; to declare a statement or position not to be true; this is Peter's second time to deny Jesus.

V. 26

1. "Servant" = bondsman; one devoted to another to the disregard of his own interest.

2. "High priest" = Caiaphas.

3. "Kinsman" = related by blood to Malchus (*his*).

4. "Peter" = "thee" = the apostle in the garden who took a swing at Malchus and cut off his ear.

5. "Cut off" = amputate; completely cut off.

6. "Did not I see thee in the garden with him?" = this staggering and sudden question expects an affirmative answer but Peter's previous denials, with the knowledge that he was observed by a kinsman of Malchus whom he had tried to kill, drove him to the third flat denial that he knew Jesus, this time with cursing and swearing. (Mark 14:71; Mat. 26:73-74)

7. "Garden" = garden of Gethsemane where Jesus was arrested.

8. "Him" = Jesus, the virgin born Son of God.

V. 27

1. "Peter" = the one who denied Jesus three times; he was in danger of being arrested himself for attempting to kill Malchus.
2. "Then" = therefore; in view of the facts at hand.
3. "Denied" = to declare a statement or position not to be true.
4. "Again" = repetition of an action; this is Peter's third time to deny Jesus.
5. "Immediately" = at once; just as soon as Peter got the words out of his mouth.
6. "Cock" = a rooster.
7. "Crew" = crowed; Mark 14:68,72 speaks of two crowings which is the fulfillment of what Jesus had told Peter only a few hours earlier (Mark 14:30); the time of this was usually the close of the third watch of the night (Mark 13:35), about 3:00 AM.
8. Luke 22:61-62 notes that Jesus turned and looked on Peter and he went out and wept bitterly.

3) The rejection. V. 28-40

V. 28

1. "Then" = these things being so; introduces the next sequence of events.
2. "They" = "themselves" = the Sanhedrin. (Luke 23:1)
3. "Led" = to lead by laying hold of and to bring to the point of destination.
4. "Jesus" = the virgin born Son of God.
5. "Caiaphas" = the high priest; refers to being lead from the courtyard of Caiaphas because he was with the crowd.
6. "Hall of judgment" = "judgment hall" the palace or place where the Roman governor stayed when in Jerusalem and heard and decided cases brought before him; Jesus had been condemned by the Sanhedrin, and pronounced guilty of death (Mat. 26:66) but they did not have power to carry their sentence--execution (verse 31); therefore, they sought that He might be condemned and executed by Pilate.
7. "It was early" = probably the fourth watch of the night (3:00 AM to 6:00 AM); John 19:14 says it was about the sixth hour when Pilate condemned Jesus (sixth hour is Roman time or 6:00AM); a Roman court could be held anytime after sunrise; thus, this

trial was probably as early as possible; there were two violations of Jewish legal procedure:

A. Holding the trial for a capital case at night.

B. Passing condemnation on the same day of the trial.

8. "Went" = to enter; negated by "not;" the Jews did not enter the Gentile judgment hall.

9. "Lest they should be defiled" = to make ceremonially unclean; the Jews considered the touch of a Gentile to be a defilement and on this occasion they regarded it as a pollution to enter the house of a Gentile (Act 10:28); they considered contact with a Gentile as equivalent to that of the contact of a dead body. (Lev. 22:4-6)

10. "But that" = introduces the reason they would not enter the Gentile hall of judgment--"that they might eat the passover" = a feast that Israel was suppose to be observed since the day of their deliverance from Egypt; this was on the 14th day of April, which is the very day that Jesus was to die as the passover Lamb; the feast of unleavened bread was connected with this feast as outlined in Exo. 12:14-18 and Lev. 23:5-8; in context this may be referring to the feast which followed the sacrifice of the lamb, which continued seven days; Jesus had observed the passover meal with His disciples in John 13:2.

11. The Jews were unwilling to defile themselves, even though the passover lamb had been killed, because it would disqualify them from participating in the remainder of the ceremonies.

V. 29

1. "Pilate" = the sixth Roman governor of Judea and Samaria; he was governor from AD 25 until about AD 35; he was noted for his cruelty and for several massacres to which Luke refers in Luke 13:1.

2. "Then" = therefore; in view of the fact that the Sanhedrin would not enter Pilate's palace, also called the hall of judgment.

3. "Went out" = he came outside his palace to meet the Jews = "them" = "ye;" it is possible he went out on a balcony overlooking the Jews.

4. "Accusation" = formal charge; Pilate would not pass judgment until he knew the charge.

5. "This man" = Jesus, who was in the Jews' possession bound; this is a neutral way of identifying the accused.

6. Pilate asked this question with an air of contempt for the Jews.

V. 30

1. "They" = "we" = the religious Jews gathered around Jesus at this time.
2. "Answered" = to give an answer to a question proposed (verse 29); really they ignored Pilate's question by pretending to be insulted because he wanted to know the accusation.
3. First "him" = "thee" = Pilate.
4. "He" = second "him" = Jesus, the virgin born Son of God.
5. "Malefactor" = an evil doer; a violator of the law.
6. "Delivered" = to give over into the hands and power of another.

V. 31

1. "Then" = these things being so; introduces the next sequence of events.
2. "Pilate" = the Roman governor.
3. "Them" = "ye" = "us" = "your" = Jews who had brought Jesus to Pilate for him to judge.
4. "Take" = instead of leaving Jesus for Pilate to pass sentence on, he tells these Jews to take Jesus and judge Him by the authority given the Sanhedrin by the Roman Empire; the Sanhedrin had been given authority to govern Jewish internal matters, but the Romans reserved the right to decide when the death penalty was necessary.
5. "Judge" = to pronounce an opinion concerning right or wrong; the Jews never told Pilate they had already done that, probably because it was illegal to hold a trial at night as they had.
6. "According to your law" = Pilate did not wish to deal with Jesus' case.
7. First and second "him" = Jesus, the virgin born Son of God.
8. "The Jews" = the Sanhedrin with the high priest gathered around.
9. "Therefore" = in view of the facts at hand.
10. "Lawful" = according to the law the Jews were now under; negative by "not."
11. "To put to death" = one word in the Greek; means to inflict mortal death.

12. "Any man" = no one and this included Jesus.

V. 32

1. "That" = John by the Holy Ghost (II Peter 1:21) inserted this verse to explain the situation at hand; introduces the reason the Jews did what they did in bringing Jesus to the Gentiles to be put to death by crucifixion; the Jewish mode of capital punishment was to stone a person; but the Jews in their ignorance helped to verify who Jesus was by forcing an issue that would fulfill the very words of Jesus.

2. "Saying" = prophecy; word; this had been spoken more than once. (John 3:14; 12:32; Mat. 20:19)

3. "Jesus" = "he" = the virgin born Son of God.

4. "Fulfilled" = accomplished; carried to the completion.

5. "Signifying" = to make known.

6. "What" = of what sort or nature.

7. "Death he should die" = refers to Jesus' physical death; "lifted up" (John 3:14) means to be nailed to a cross.

V. 33

1. "Then" = these things being so; introduces Pilate's reactions to what the Jews said in verse 31.

2. "Pilate" = the Roman governor.

3. "Entered" = went back inside.

4. "Into" = to come to a point, place, and time with a purpose--to question Jesus.

5. "Judgment hall" = the palace or place where the Roman governor stayed while in Jerusalem and heard and decided cases brought before him.

6. "Again" = repetition of an action; it seems Pilate had met the Sanhedrin at the entrance of the judgment hall to receive Jesus since the Jews would not enter; then he entered with Jesus; then after talking to the Jews he turned and went back inside the second time--this time Jesus was already inside.

7. "Called" = summoned; Jesus was in the hands of Pilate's soldiers and Pilate summoned Him to be brought in his presence since he saw that he had to handle the case.

8. "Jesus" = "him" = "thou" = the virgin born Son of God.

9. "Art" = are.

10. "Art thou the King of the Jews?" = this question was asked after the Jews had accused Him of perverting the nation, and forbidding to give tribute to Caesar (Luke 23:2); the Jews led Pilate to believe Jesus was making a claim to kingship in the political sense, and was, therefore, a rival of Caesar.

V. 34

1. "Jesus" = "me" = the virgin born Son of God.

2. "Answered" = to give an answer to the question proposed in verse 33.

3. "Him" = "thou" = "thyself" = "thee" = Pilate, the Roman Governor.

4. "Sayest" = speak.

5. "This thing" = this question.

6. "Of thyself" = refers to Pilate asking the question because of something he knew of a certainty or "did others tell it thee" = referring to the Sanhedrin.

V. 35

1. "Pilate" = "I" = "me" = the Roman governor.

2. "Answered" = to give an answer to a question proposed.

3. "Am I a Jew?" = a reply revealing indignation and scorn on Pilate's part at the idea that he had a personal interest in the question; Pilate was a proud Roman and he despised the Jews and their ways.

4. "Thine" = "thee" = "thou" = refers to Jesus, the virgin born Son of God.

5. "Thine own nation and the chief priest" = Pilate admits that it was the accusation of others--from His own countrymen (the Jews) and from the highest authority (chief priests) among the people.

6. "Delivered" = to give over into the hands and power of another.

7. "What hast thou done?" = what has there been in your conduct that has given occasion for such a charge as this?

V. 36

1. "Jesus" = "My" = "I" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed.
3. "My kingdom" = territory subject to the rule of a king; Jesus disclaimed any political or civil kingdom--"not of this world" = "not from hence" = not of the same nature; not originated for the same purpose, or conducted on the same plan.
4. "My servants" = if Jesus were an earthly king He would have attendants who would fight to keep Him from being delivered to the Jews--Jesus expects Pilate to surrender to the Jews' desire, for that is what He came for--to be crucified.
5. "Delivered" = to hand over to another.
6. "Now" = at this time; the present; when the Lord comes back and sets His feet upon this earth He will set up a literal kingdom which will not be like the kingdoms of this world even though it will be upon this earth.

V. 37

1. "Pilate" = second "thou" = the Roman governor.
2. "Therefore" = in view of the facts at hand; these things be said.
3. "Him" = first "thou" = "Jesus" = "I" = "my" = the virgin born Son of God.
4. "Art" = are.
5. "Art thou a king then?" = this is the second time Pilate ask Jesus this direct question and the Greek expects an affirmative answer.
6. "Answered" = to give an answer to a question proposed.
7. "Thou sayest that I am a king" = this answer is really saying that it was as Pilate said--"I am a king"-- though not political, He was nevertheless a king.
8. "To this end" = "for this cause" = both phrases means for this purpose--which was to bear witness to the truth.
9. "Was born" = refers to the Incarnation--God robed in flesh (John 1:1,14); the tense is perfect in the Greek which means a past completed action with existing results--this means the day He was born from a virgin's womb His purpose was to bear witness unto the truth and at present that is still His purpose.
10. "Into" = to come to a point, place, and a time with a purpose; this preposition gives double emphasis to the Lord's purpose of being born or robed in human flesh.

11. "Bear witness" = to give a first hand detailed account of what one has seen, heard, or experienced; to give evidence.

12. "Truth" = what is true in any matter under consideration; the Greek has the definite article "the;" thus, this refers to Jesus. (John 14:6)

13. "Every one that is of the truth heareth my voice" = refers to those who have been saved; therefore, they are "of the truth" = of the Lord Jesus and are called sheep--this implies that He is the Shepherd and the one who hears is His own sheep. (John 10:27)

V. 38

1. "Pilate" = "he " = "I " = the Roman governor; he was not "of the truth" for he did not understand "the truth."

2. "Him " = Jesus, the virgin born Son of God.

3. "What is truth?" = this question was probably asked in contempt for Jesus did not answer it; had the question been sincere, Jesus would not have hesitated to explain to him the nature of His kingdom as He did to Nicodemus in John 3, who also did not understand truth.

4. "This" = refers to the question "What is truth?"

5. "Went out" = went outside the palace to speak to the Jews.

6. "Again" = repetition of an action; he had already gone out to them in verses 29-32.

7. "Jews" = "them" = the rulers of the Jewish nation which included the majority of the Sanhedrin and Caiaphas, the high priest.

8. "Fault" = reason; charge of crime; accusation; cause for which one is worthy of punishment; negated by "not;" this is the first mention of this in John's gospel but Pilate's wife later called Jesus a "just" man when speaking to Pilate (Mat. 27:19); Pilate's mention of Jesus having no fault really stirred them up. (Luke 23:5)

9. John does not mention Pilate transferring Jesus to Herod but Luke records it in Luke 23:6-12.

V. 39

1. "But" = shows the contrast between what the Jews wanted and what Pilate wanted; he wanted to have nothing to do with pronouncing judgment on Jesus whom he knew was innocent; he also wanted to keep peace in Jerusalem and he could not afford to have the Jews complain to Caesar; his intent seemed to be that he would compare the gentle and innocent Jesus to the hardened, condemned murderer so that the Jews would

realize their mistake in seeking Jesus' death; but Pilate miscalculated the attitude of the crowd.

2. "Ye" = "you" = the Jewish leaders including the majority of the Sanhedrin and Caiaphas the high priest.

3. "Custom" = something they had been accustomed to doing; this custom is not known beyond the Gospels; Mark 15:6 and Mat. 27:15 alludes to this custom and Luke 23:17 refers to it as being a "necessity."

4. "I" = Pilate, governor of Judea.

5. "Release" = to set free; to acquit one accused of a crime and set him at liberty.

6. "One" = refers to a prisoner of the Jews choice. (Mat. 27:15)

7. "Passover" = a feast that Israel was suppose to observe since the day of their deliverance from Egypt; this was on the 14th day of April, which is the very day that Jesus was to die as the passover Lamb; the feast of unleavened bread was connected with this feast as outlined in Exo. 12:14-18 and Lev. 23:5-8.

8. "Will" = have a purpose; to desire; be minded.

9. "Therefore" = in view of the fact--the custom of releasing a condemned prisoner at the passover.

10. "King of the Jews" = this was really who Jesus was, but Pilate speaks this phrase with contempt and irony (a mode of speech expressing a sense contrary to that which the speaker intends to convey).

V. 40

1. "Then" = these things being so or being said.

2. "Cried" = to cry aloud; to shout.

3. "They" = the crowd of Jews, including the Sanhedrin and Caiaphas, the high priest, who had brought Jesus to Pilate to be sentenced to death; no doubt by this time there were many more present in this assembly than there was in Caiaphas' courtyard a few hours earlier.

4. "All" = each and every person present cried out individually and collectively.

5. "Again" = repetition of an action; John does not record the first cry but Luke does and he also recorded the third cry (Luke 23:13-25); Matthew also records Pilate's action and comments to them as a result of their persistent cry. (Mat. 27:24-25)

6. "Saying" = to affirm over.

7. "This man" = refers to Jesus, the virgin born Son of God.
8. "But" = shows the contrast--not Jesus but Barabbas.
9. "Barabbas" = we do not know a lot about him except what the Scripture declares:
 - A. Mat. 27:16 calls him a "notable" (notorious) prisoner.
 - B. Mark 15:7 refers to him as a murderer and a leader of an insurrection (uproar; strife; a rising against political authority). Luke 23:18-19 makes similar comments about him.
 - C. Here he is called a "robber" = plunderer; to take by force that which does not belong to him; a thief.
10. They chose Barabbas in preference to Jesus and apparently Jesus died on the very cross planned for Barabbas.

CHAPTER 19:

4) The mocking. V. 1-22

V. 1

1. "Then" = at that time; after the continued cry of the Jews to crucify Jesus.
2. "Pilate" = the Roman governor of Judea.
3. "Therefore" = these things being so; consequently.
4. "Took" = to seize; to lay hold of; Pilate did not actually seize Jesus nor scourge Him but he ordered it done.
5. "Jesus" = "him" = the virgin born Son of God.
6. "Scourged" = to whip with a whip of some kind or an instrument of punishment; to punish with severity; according to history, the person was stripped to the waist and tied to a pillar in a stooping position; the back was lacerated by a whip made of leather thongs, into which were tied bits of bone and metal and weighted with lumps of lead at the tip of each thong; the lash often tore the skin and muscle and exposed the bones of the back; some accounts state that the internal organs of the body were often exposed due to the flesh being torn as the whip was dragged across the body; two things about this scourging:
 - A. Prophecy was fulfilled--"The plowmen plowed upon my back; they made long their furrows." (Psa. 129:3)

B. This scourging was an illegal act due to the fact that Pilate had pronounced Jesus as being innocent in verse 38.

7. Pilate may have done this (this severe and degrading torture of scourging Jesus) to appease the Jews. He may have thought that the Jews would change their mind after witnessing such a horrible thing (Luke 23:22), but the Jews' hearts were hard and fixed on crucifying Jesus.

V. 2

1. "The soldiers = "they" = Mark 15:16 states the whole band of soldiers were called together in the Praetorium (the palace in which the governor resided); these were Roman soldiers who were under the authority of Pilate; a deep-seated enmity existed between the Romans and Jews; the scourging led to the soldiers' mocking which was really aimed at the Jews; therefore, Jesus took the scorn, ridicule, and humiliation meant for others.

2. "Platted" = to weave together like a grape vine wreath used on doors for decoration.

3. "Crown of thorns" = made of a common thornbush which grows abundantly in the Jerusalem area.

4. "Put it on his head" = no doubt plunging it down on his brow causing blood to flow freely--not as the artist portrays it; Mark 15:18-19 states they smote that crown of thorns with a reed driving the thorns deeper into His head and they worshiped in mockery.

5. "His" = "him" = Jesus, the virgin born Son of God.

6. "Put on" = to throw around; to clothe.

7. "Purple robe" = fabric worn by Roman emperors and military officers of high rank; called scarlet in Mat. 27:28; an outer garment usually worn over the tunic (undergarment).

8. Mat. 27:29 also states the soldier put a reed in His right hand as a mock scepter.

V. 3

1. "Said" = the soldiers were the ones who spoke out; the tense indicates they kept on saying in mock reverence.

2. "Hail" = to give one greeting; in this case mockery.

3. "King of the Jews" = an address meant to humiliate the Jews in the person of Jesus; they spoke the truth and did not know it.

4. "They" = "their" = the soldiers of verse 2.
5. "Him" = Jesus, the virgin born king of the Jews and Son of God.
6. "Smote with their hands" = a slap in the face with the hand; the tense in the Greek indicates they kept on giving Him slaps with their hands; it seems the soldiers formed a line and kept coming by mocking and slapping Jesus.

V. 4

1. "Pilate" = "I" = the Roman governor, who had the responsibility of dealing with Jesus.
2. "Therefore" = these things being so.
3. "Went forth" = to go outside his palace to speak to the Jews who did not want to become defiled on the passover, thus they would not enter Pilate's judgment hall.
4. "Again" = repetition of the action; this is the third time he came outside the palace to speak to the Jews.
5. "Them" = the crowd of Jews gathered outside Pilate's palace, including the Sanhedrin and the high priest.
6. "Behold" = an exclamation; means to look--check it out.
7. "I bring him forth to you" = this vividly pictures Pilate leading Jesus out of the palace before the Jewish mob in front of the palace.
8. "That" = introduces the reason Pilate brought Him out.
9. "You" = "ye" = "them" = the Jewish mob gathered outside the palace.
10. "Know" = to know by experience.
11. "Him" = Jesus, the virgin born Son of God.
12. "Fault" = reason; charge of crime; accusation; cause for which one is worthy of punishment; negated by "no."
13. Pilate knew Jesus was innocent, but his desire for personal advantage was stronger than his desire for justice.

V. 5

1. "Then" = introduces the next sequence of events.

2. "Came forth" = went forth.
3. "Wearing" = indicates Jesus wore the crown and robe as if it were His normal attire; Jesus bore the mockery with kingly dignity as part of the shame of the cross. (Heb. 12:2)
4. "The crown of thorns" = the one platted or woven together in verse 2; made by the soldiers in mockery; made of a common thorn bush which grows abundantly in the Jerusalem area.
5. "The purple robe" = refers to the one the soldiers put on Jesus in mockery in verse 2; fabric worn by Roman emperors and military officers of high rank; an outer garment usually worn over the tunic (undergarment).
6. "*Pilate*" = the Roman governor; in italics and not in the Greek, thus supplied by the translators because Pilate is the one speaking.
7. "Them" = the Jewish mob ready to crucify Jesus.
8. "Behold" = an exclamation; means to look--check it out.
9. "The man" = referring to Jesus who was bleeding from the scourging and abuse to which He had been subjected; notice he did not refer to Jesus as the King of the Jews this time; this introduction in a mock coronation robe to the mob was clearly intended to excite pity and to show how absurd the charge of the Sanhedrin was that such a pitiable figure should be guilty of treason.

V. 6

1. "When" = immediately when they turned their eyes upon Jesus.
2. "Chief priests" = the priests who were over the groups of priest who officiated at the temple; they were Sadducees; the mention of these along with the officers reveals that they were preventing any release of Jesus by stirring up the crowd.
3. "Officers" = the Levitical temple guards who acted under the influence of the chief priests.
4. "Saw" = to turn the eyes upon.
5. "Him" = Jesus, the virgin born Son of God.
6. "They" = "them" = "ye" = the crowd gathered, especially the chief priests and officers.
7. "Cried out" = to cry aloud; to shout.

8. "Saying" = the tense reveals continuous action; the chief priests and officers tried to influence the rest of the Jews gathered to crucify Jesus.

9. "Crucify, crucify" = to impale on a cross to die a horrible death; used twice indicated a demanding action--a note of urgency; their cries endeavored to gain by tumult and clamor (a great repeated outcry) and terror what they saw they could not obtain by justice; when men are determined on evil, they cannot be reasoned with.

10. "Pilate" = "I" = the Roman governor.

11. "Take ye him" = Pilate wants Jesus off his hands.

12. "For" = introduces the reason Pilate wanted them to take Jesus--"I find no fault in him."

13. "Fault" = reason; charge of crime; accusation; cause for which one is worthy of punishment; negated by "no."

14. This is the third time Pilate announced Jesus' innocence (18:38; 19:4), yet he surrendered Him to the madness of His enemies. Pilate did not want to be responsible for the death of Jesus. He had no love for the Jews, but he feared their united influence at Rome. He felt he must yield to them to keep peace in Jerusalem and remain as the governor.

V. 7

1. "The Jews" = "we" = "our" = belonging to the Jewish nation; refers to the mob like group who had gathered outside Pilate's palace to make sure Jesus would be crucified.

2. "Answered" = to begin to speak, but always where something has preceded (either said or done) to which the remarks refer.

3. "Him" = Pilate, the Roman governor.

4. "We have a law" = refers to the law concerning blasphemy. (Lev. 24:16)

5. "He" = "himself" = Jesus, the virgin born Son of God.

6. "Ought" = that which is due.

7. "Because" = introduces the reason the Jews thought Jesus ought to die.

8. "Made" = declared; claimed to be.

9. "The Son of God" = a title equal to the Messiah; the Jews considered the assumption of this title the same as blasphemy; therefore, they condemned Him; at last the Sanhedrin gave the real ground for their hostility to Jesus which they probably had been

harboring for three years (John 5:18); now they appeal to Pilate to sanction what they could not do but believed was required in their law--death to this blasphemer.

V. 8

1. "When" = as soon as.
2. "Pilate" = "he" = the Roman governor.
3. "Therefore" = these things being so.
4. "Heard that saying" = that Jesus made Himself the Son of God.
5. "Afraid" = to be struck with fear; to be seized by alarm; described as "more" = to a greater degree; he was already afraid because of his wife's message. (Mat. 27:19)
6. It is clear that Pilate was convinced Jesus was innocent and he did not want to have to deal with Him.

V. 9

1. "Went into the judgment hall" = he entered his palace where he was to pronounce judgment on Jesus.
2. "Again" = repetition of an action; Pilate had made at least three trips out to speak to the Jews and then went back inside again.
3. "Jesus" = "thou" = the virgin born Son of God.
4. "Whence art thou?" = from where are you? what is your origin or source? he knew Jesus was from Galilee (Luke 23:5-6) but he wanted to know more concerning His origin.
5. "But" = show contrast--Pilate was speaking while Jesus was silent.
6. "Gave" = furnish; supply.
7. "No answer" = no reply; Jesus knew Pilate was not asking this question for the right motive for had he, Jesus would have given him more information or light (truth).
8. "Him" = Pilate; he was just wanting out of the position he was in but he had no desire to receive Jesus as his Lord.

V. 10

1. "Then" = introduces the next sequence of events.
2. "Pilate" = "me" = "I" = the Roman governor.
3. "Him" = "thou" = "thee" = Jesus, the virgin born Son of God.
4. "Speakest thou not unto me?" = Jesus' silence amounted to contempt of court; this is an expression of a man of pride.
5. "Knowest" = to have absolute positive knowledge of the facts.
6. "Have" = possess.
7. "Power" = authority.
8. "Crucify" = to impale on a cross to die a horrible death.
9. "Release" = to let go free; to give him liberty to depart.
10. Pilate sought to make Jesus talk by this self-centered statement regarding authority.

V. 11

1. "Jesus" = "me" = the virgin born Son of God.
2. "Answered" = to give an answer to a question proposed--not a direct answer and I am sure one Pilate did not want to hear.
3. "Thou" = "thee" = Pilate, the Roman governor.
4. "Have" = possess; negated by "no."
5. "Power" = authority.
6. "*At all*" = not one little bit; in italics thus supplied by the translators because the emphasis is implied in the Greek.
7. "Against" = toward; he had just as much power or authority as was given him and his ability extends no farther.
8. "Except it were given thee from above" = if it were not granted from God the Father; Jesus is saying, God has ordered your life, your circumstances, and the extent of your dominion. (Pro. 21:1; Psalms 75:6-7; John 3:27; Romans 13:1)
9. "Therefore" = in view of these facts; for this cause.
10. "He" = includes Judas, the high priests, and the Sanhedrin.

11. "Delivered" = to give over into one's power.

12. "Hath" = has; possesses.

13. "The greater sin" = Jesus is basically saying, "You are a magistrate. Your power, as such, is given you by God. You are not guilty of accusing me or arraigning me; but you have power intrusted to you over my life; and the Jews, who knew this, and who knew that the power of a magistrate was given him by God, have the greater sin for seeking my condemnation before a tribunal appointed by God, and for endeavoring to obtain so solemn a sanction to their own malignant and wicked purposes. They have endeavored to avail themselves of the civil power the sacred appointment of God, and on this account their sin is greater. (Luke 12:47-48)

14. Pilate was simply a human instrument in the divine purpose of God.

V. 12

1. "From thenceforth" = from the time Jesus made the statement in verse 11.

2. "Pilate" = "thou" = the Roman governor of Judea.

3. "Sought" = to seek in order to find a way to release Him; the tense indicates he kept on seeking and made renewed efforts to release Him.

4. "Release" = to let go free; to give Him liberty to depart.

5. "Him" = "this man" = Jesus, the virgin born Son of God.

6. "But" = reveals the contrast between Pilate and the Jews, who did not in any way, shape, form, or fashion, want Jesus to be set free.

7. "The Jews" = the crowd gathered outside Pilate's palace which consisted of the majority of the Sanhedrin, the high priest, and other Jews who had joined the mob by this time.

8. "Cried out" = to cry out loud; to speak with a loud voice.

9. "If" = introduces a third class conditional sentence in the Greek which states the condition as undetermined, but has the prospect of determination; this is a direct threat to Pilate and he knew that the Sanhedrin might tell Caesar on him; he feared that he would be accused of unfaithfulness to the interest of the Roman emperor if he did not condemn a man whom His own nation had accused of sedition.

10. "Let go" = same Greek word as "release."

11. "Art" = are.

12. "Caesar" = the Roman emperor; the name of the reigning emperor at this time was Tiberius; after the time of Julius Caesar all the emperors were called Caesar, as all the kings of Egypt were called Pharaoh; this emperor, especially during the latter part of his reign, was the most cruel and jealous and wicked that ever sat on the Roman throne.

13. "Friend" = one who seeks to promote another's happiness and prosperity; one who has sufficient interest to serve another.

14. "Whosoever" = "himself" = spoken to indicate any individual but the Jews definitely were referring to Jesus for He had allowed Himself to be acclaimed king of Israel in the Triumphal Entry recorded in Luke 19:38. (Luke 19:29-40)

15. "Maketh" = claims to be or allows other to declare this truth.

16. "Speaketh against" = to oppose one's self to another.

17. If Pilate was to retain his position of governor, he must be Caesar's friend. He would not risk his seat of power and prestige. Fear pressed its darkness into Pilate's soul, and justice failed to occupy the seat of decision. The Jews used Pilate's selfish nature to carry out their wicked plans. Yet behind it all was the Divine providence of God.

V. 13

1. "When" = as soon as.

2. "Pilate" = "he" = the Roman governor.

3. "Therefore" = these things being so; refers to his having "heard that saying" = whosoever maketh himself a king speaketh against Caesar and if you let this man go you are not a friend of Caesar's. (verse 12)

4. "Brought" = led Him out.

5. "Jesus" = the virgin born Son of God.

6. "Forth" = without the doors.

7. "Sat down in the judgment seat" = indicates Pilate was about to make his final decision; he had yielded to the mob's pressure.

8. "Judgment seat" = called the "bema" seat; a movable, chair like throne on which final decisions were made.

9. "Called" = named.

10. "Place" = "the Pavement" = an elevated platform of stone on which the judgment seat rested; think about where the judges of our day are when they make their decisions--in a special chair on a raised platform; in the Hebrew--"Gabbatha;" Hebrew

was the language of the Jews even though they probably spoke in the Greek or Syrian language.

V. 14

1. "It was the preparation of the Passover" = John by inspiration gives us the timing of this incident even down to the hour.

2. "Preparation" = the day on which the Jews made necessary preparation to celebrate a feast--in this case the Passover which was April 14th.

3. "Passover" = a feast that Israel was supposed to observe since the day of their deliverance from Egypt; the feast of unleavened bread was connected with this feast as outlined in Exo. 12:14-18 and Lev. 23:5-8; all Jewish males had to attend three feast each year, one of which was the Passover. (Deut. 16:16)

4. "About" = shortly after.

5. "Sixth hour" = Roman time or 6:00 AM; Mark 15:25 notes that it was the third hour (Jewish time or 9:00 AM) when the crucifixion began; John wrote this book at the close of the 1st century when the Jewish state

had passed away (70 AD when Titus destroyed the city and temple); therefore, why should he give Jewish time? he is writing for Greek and Roman readers--Gentiles.

6. "He" = Pilate, the Roman governor.

7. "The Jews" = those gathered outside the palace of Pilate including the Sanhedrin and the high priest.

8. "Behold your king" = a true title but spoken with scorn for the Jews.

10. Jesus was proclaimed from the mouth of a tyrant for who He is. And one day every knee will bow and every tongue will confess the truth of who Jesus is but it will be too late for them. (Rom. 14:11; Phil 2:9-11)

V. 15

1. "But" = shows the contrast between Pilate and the Jews.

2. "They" = "them" = refers to the high priest, Sanhedrin, and the mob of Jews gathered outside Pilate's palace.

3. "Cried out" = to cry aloud; to shout.

4. "Away" = to take from among the living; mentioned twice to emphasize the condition of the mob's heart.
5. "Crucify" = to impale on a cross to die a horrible death.
6. "Him" = Jesus, the virgin born Son of God.
7. "Pilate" = "I" = the Roman governor.
8. "Shall I crucify your King?" = spoken as sarcasm to the Jews.
9. "The chief priests" = "we" = the priests who were over the groups of priests who officiated at the temple; they were Sadducees who had no Messianic hope because they did not believe in the resurrection; they were singled out as the spokesmen for they had abandoned their godly heritage.
10. "Answered" = to give an answer to a question proposed.
11. "We have no king but Caesar" = an astonishing reply of the official heads of the Jewish nation, who would gladly have welcomed independence, put themselves on record as subjects of the pagan emperor, they renounced the principle of the theocracy that God was their king (I Sam. 12:12); this was an act of betrayal which revealed their lack of spiritual principles; they were willing to compromise with the Romans for the sake of political advantage.

V. 16

1. "Then" = at that time.
2. "Delivered" = to give over into the hands and power of another; the same word used of the Sanhedrin in John 18:30 when they handed Jesus over to Pilate; now Pilate hands Jesus back to the Sanhedrin with full consent for His death even though he avoided a formal statement of the guilty verdict.
3. "Him" = "Jesus" = the virgin born Son of God.
4. "Therefore" = these things being so.
5. "Them" = "they" = the Sanhedrin with the high priest present.
6. "Crucified" = to impale on a cross to die a horrible death; crucifixion was the most harsh and cruel punishment known among the ancient people.
7. "Took" = to seize as a prisoner; to lay hold of.
8. "Led away" = used of those who are led off to punishment--crucifixion.

9. John does not give the dramatic episode in Mat. 27:24-25 when Pilate washed his hands and the Jews took Christ's blood on themselves and their children. But it is on Pilate also.

V. 17

1. "He" = "his" = Jesus, the virgin born Son of God.

2. "Bearing" = to put upon one's self something to be carried; He was stripped of His purple robe and given His own garments before bearing His cross (Mat. 27:31); the Roman custom was that a criminal condemned to be crucified was required to carry his own cross; tradition, not Bible, says that Jesus fell three times under the weight of the cross--true? I know not but I do know that Simon of Cyrene was compelled to bear Jesus' cross (Mat. 27:32); Jesus had been without sleep and the loss of so much blood no doubt had weakened Him as a man, yet He was fully God.

3. "Cross" = a well known instrument in Jesus' time of cruel punishment.

4. "Went forth" = went out; Jesus went out of the city of Jerusalem to fulfill Scripture. (Heb. 13:12,11)

5. "Into" = to; to come to a point, place, and time with a purpose--to complete God's divine plan.

6. "A place" = a skull-looking place; also called in the Hebrew language "Golgotha" = refers to a hill shaped like a skull outside the gate of the city, not inside like the Catholic church shows tourist today; Luke 23:33 calls this place "Calvary" which means a "skull."

V. 18

1. "Where" = refers to Golgotha in verse 17--Calvary to us.

2. "They" = refers to the Jews who had the help of the Romans; we also were guilty as well.

3. "Crucified" = to impale on a cross to die a horrible death; John stated a fact without dwelling on the painful circumstances connected with the act of nailing Jesus to the cross; he passes on to other things; Note this copied description of the cross: "To crucify means to put to death on a cross. The usual manner of the crucifixion was as follows: After the criminal had carried the cross, attended with every possible taunt and insult, to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped and was extended on it, and the soldiers fastened the hands and feet either by nails or thongs. After they had driven the nails deeply in the wood, they elevated the cross with the agonizing sufferer on it, and, in order to fix it more firmly in the earth, they let it fall

violently into the hole which they had dug to receive it. This sudden fall gave to the person that was nailed to it a violent and convulsive shock, and greatly increased his sufferings. The crucified person was then suffered to hang, commonly, till pain, exhaustion, thirst, and hunger ended his life. Sometimes the sufferings continued for days; and when finally death terminated the life, the body was often suffered to remain a loathsome object, putrefying in the sun or devoured by birds.

This punishment was deemed the most disgraceful that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. It was this, among other things, that exposed those who preached the gospel to so much shame and contempt among the Greeks and Romans. They despised everything that was connected with the death of one who had been put to death as a slave and an outlaw.

Not only was it the most disgraceful punishment known, it was the most painful. The following circumstances made it a death of peculiar pain: 1) The position of the arms and the body was unnatural, the arms being extended back and almost immovable. The least motion gave violent pain in the hands and feet, and in the back, which was lacerated with stripes. 2) The nails, being driven through the parts of the hands and feet which abound with nerves, created the most exquisite anguish. 3) The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the painfulness of the suffering. 4) The free circulation of the blood was prevented. More blood was carried out in the arteries than could be returned by the veins. The consequence was, that there was a great increase of blood in the veins of the head, producing an intense pressure and violent pain. The same was true of other parts of the body. This intense pressure in the blood-vessels was the source of inexpressible misery. 5) The pain gradually increased. There was no relaxation and no rest. There was no prospect but death. The sufferer was commonly able to endure it till the third, and sometimes even to the seventh day. The intense sufferings of the Saviour, however, were sooner terminated. This was caused, perhaps, in some measure, by His previous fatigue and exhaustion, but still more by the intense sufferings of His soul in bearing our griefs and carrying our sorrows, in making an atonement for the sins of the world."

4. "Him" = "Jesus" = the virgin born Son of God.

5. Two other with him, on either side one" = simply means there were three crucified that day , one on the left and one on the right with Jesus being on the middle (midst) cross.

6. John does not give all that occurred that day, such as:

A. Jesus' first saying on the cross; Luke 23:34 records it: "Father, forgive them for they know not what they do." This may have been said when Jesus was first placed on the cross. Evidently He was praying for the Roman soldiers, who were obeying orders, but not for the Sanhedrin because they had knowledge of who Jesus was from His testimony and from miracles performed. (John 3:2) Yet in a sense He was praying for us as well because we were guilty of crucifying Christ.

B. The people passing by mocked (ridiculed; to jeer at Jesus (Mark 15:29-31) as well as the soldiers (Luke 23:36-37) and the chief priests. (Mark 15:32) The Jews were still looking for a sign that they might see and believe, yet there had been many signs (miracles) performed by Jesus. Also, Jesus had dealt with them before about signs in Mat. 12:39-40.

C. The two that were crucified reviled Jesus at first. (Mark 15:32) Then something happened to one of the thieves that caused him to trust Christ as His Lord. (Luke 23:39-43) This was the second saying from the cross.

7. When these three men died on the three crosses:

A. One died in sin--lost thief.

B. One died to sin--saved thief.

C. One died for sin--Jesus.

V. 19

1. "Pilate" = the Roman governor.

2. "Wrote a title" = "writing" = an inscription, giving the accusation or crime for which a criminal suffered; Pilate wrote this before Jesus bore His cross heading to Calvary; possibly written upon a white tablet placed upon the top of the cross after being carried before Jesus as He went to the place of execution.

3. "Put *it* on the cross" = attached the writing to the cross where it could be seen by all.

4. "JESUS OF NAZARETH THE KING OF THE JEWS" = all four gospels mention the inscription in part; when put together the total inscription seems to be "This is Jesus of Nazareth, the King of the Jews" (Mat. 27:37; Mark 15:26; Luke 23:38); verse 21 gives the Jews' reaction to this title.

5. Christ's alleged crime was that He made himself King.

V. 20

1. "This title" = "it" = inscription giving the accusation or crime for which a criminal suffered--JESUS OF NAZARETH THE KING OF THE JEWS.

2. "Then" = consequently; because the title was placed in plain view of all it was read by many.

3. "Read" = to know accurately; due to the title being in three languages, all who passed by were able to read the accusation.

4. "Many" = a large portion.
5. "Jews" = belonging to the Jewish nation; refers to the mob like group who were literally responsible for crucifying Jesus.
6. "For" = introduces two reasons why many Jews read the title.
 - A. "The place where Jesus was crucified was nigh to the city."
 - B. "It was written in Hebrew, *and* Greek, *and* Latin."
7. "Jesus" = the virgin born Son of God.
8. "Was crucified" = to impale on a cross to die a horrible death; see notes on verse 18.
9. "Was nigh" = near; the site was not far from the northern wall of Jerusalem (city).
10. "Was written" = to form letters on a tablet in three languages so that whoever looked upon the condemned and crucified could fear lest they commit the same crime and also so that Jesus' true identity was communicated to all mankind.
11. "Hebrew" = the language of the Jews; this was for the benefit of the people of Jerusalem; speaks of religion.
12. "Greek" = the language known by most of the known world at that time due to the world power of Alexander the Great; this was for the benefit of everybody who passed by and did not know Hebrew; speaks of culture.
13. "Latin" = the legal and official language of the Roman empire; speaks of government.
14. The title being in these three languages speaks of:
 - A. Universal sin = for religion, culture, and government all participated in Jesus' death.
 - B. Universal love = "God so loved the world" not just the Jew.
 - C. Universal salvation = for Christ is the wisdom of God to the Greeks, the power of God to the Romans, and the fulfilment of all the religious ceremonies to the Jew.

V. 21

1. "Then" = shows the sequence of events; this was said at the time Pilate first wrote the title.
2. "Said" = reveals the Jews' reaction to the title Pilate wrote.

3. "The chief priests" = the priests who were over the groups of priests who officiated at the temple; they were Sadducees who had no Messianic hope because they did not believe in the resurrection; they were singled out as the spokesmen for they had abandoned their godly heritage.

4. "The Jews" = see notes on verse 20.

5. "Pilate" = the Roman governor.

6. "Write" = to write, with reference to the content of the writing; negated by "not."

7. "The King of the Jews" = these words indicated that Jesus was their King, but they rejected Him as their king.

8. "But" = shows contrast between what Pilate wrote and what the Jews wanted him to write--"That he said, I am the King of the Jews."

9. "He" = "I" = Jesus, the virgin born Son of God.

10. The chief priests were uneasy for fear that the joke in the mock title was on them instead of on Jesus and they were right in their fear because Pilate's intention was to humiliate the Jews.

V. 22

1. "Pilate" = "I" = the Roman governor.

2. "Answered" = to begin to speak but always where something has preceded (either said or done) to which the remarks refer.

3. "What" = refers to the title he wrote.

4. "I have written" = these two verbs are in the perfect tense in the Greek which means a past completed action with existing results; this signifies the permanence of his inscription.

5. Pilate had yielded to the Jews' statement in verse 12 because his future was at stake, but now his future was not at stake and he had nothing to lose, so he had a sudden spirit of stubbornness to the surprise of the chief priests.

5) The crucifixion. V. 23-30.

V. 23

1. "Then" = these things being so--refers to verse 18 where they crucified Jesus.

2. "The soldiers" = "they" = there were four soldiers, the usual quaternion; this we know because each soldiers took one part of the four parts of Jesus' garments.
3. "When" = as soon as.
4. "Had crucified" = to impale on a cross to die a horrible death; see notes on verse 18.
5. "Jesus" = "his" = the virgin born Son of God now crucified.
6. "Took" = to claim for one's self; the clothes were removed before the crucifixion and became the property of the soldiers who carried out the crucifixion; at least that was the custom at that time.
7. "Garments" = plural; refers to the outer garments possibly including the sandals.
8. "Made four parts" = if there were more than four pieces of what Jesus wore, the soldiers divided them into four parts (portions) and each soldiers got a portion.
9. "And also *his* coat" = "and the tunic" = this was an undergarment made of soft material and worn next to the skin and covered the body from the neck to below the knees and it was without seam--not two pieces sewed together but "woven from the top throughout" (completely).
10. Josephus, a noteworthy Jewish historian, says of the coat of the high priest that, "this vesture was not composed of two pieces, nor was it sewed together upon the shoulders and the sides, but it was one long vesture so woven as to have an opening for the neck and parted where the hands were to come out; from this description in this verse, it seems that the Lord Jesus, the great High-priest of His people, also had a coat made in a similar manner." (Compare Exo. 39:22-23)

V. 24

1. "They" = "themselves" = "us" = "them" = the four soldiers.
2. First "therefore" = in view of the fact that Jesus' tunic was without seam.
3. "Among themselves" = to one another; all four were in agreement.
4. "Rend" = to tear into pieces; be divided; negated by "not;" the garment would have been useless if it were torn in pieces.
5. "It" = the tunic or seamless garment.
6. "But" = shows contrast between tearing it into pieces and casting lots for it.
7. "Cast lots" = to obtain by lot; we do not know exactly how this was done; it could have been done by throwing dice or drawing straws or various other ways.

8. "Whose it shall be" = which one of the soldiers would get the garment.
9. "That" = introduces the reason this was done--"that the scripture might be fulfilled."
10. "Scripture" = "which" = a portion of the OT--Psa. 22:18.
11. "Might be fulfilled" = completed; this prophecy was written by David about 1000 years before and now the soldiers unwittingly fulfilled what the omniscient God foretold through the Psalmist.
12. "Parted" = to be divided in four parts.
13. "My" = refers to the Messiah, the Lord Jesus, the virgin born Son of God.
14. "Raiment" = refers to the outer garments.
15. "Vesture " = refers to the seamless tunic.
16. "These things" = refers to the dividing the outer garments and casting lots for the inner garment.
17. Second "therefore" = in view of the fact of the prophecy of the Scripture; the soldiers did not try to make their acts line up with Scripture but an all knowing God, who saw the end as well as the beginning, knew what would happen that day around the cross and He moved on David to pen it down and it happened just like God said. (II Peter 1:21)

V. 25

1. "Now" = and; John is continuing his description of some who were near the cross; he knew what happened there that day for he was also near the cross; John is the only gospel writer who mentions this incident.
2. "Stood by the cross of Jesus" = these women were near the cross; this is a vivid contrast to the rude gambling (casting lots) of the soldiers.
3. "Jesus" = "his" = the virgin born Son of God.
4. It seems there were four women mentioned here as Matthew and Mark mention three. John is the only one who mentions Jesus' mother.
 - A. "His mother" = John did not mention her name, possibly to avoid confusion with the other women named Mary.
 - B. "His mother's sister" = her name could have been Salome (Mark 15:40) the mother of Zebedee's children (Mat. 27:55-56) who was John's mother; if this is the case, this would make John, Jesus' cousin.

C. "Mary the *wife* of Cleophas" = the mother of James the less and Joses. (Mat. 27:55-56)

D. Mary Magdalene" = a woman from Magadala, a city on the west coast of the Sea of Galilee; she had seven demons cast out of her. (Mark. 16:9)

V. 26

1. "Jesus" = "his" = "he" = the virgin born Son of God.
2. "Therefore" = these things being so.
3. "Saw" = to know; more than just seeing with the eyes; to have absolute positive knowledge of the facts.
4. "His mother" = Mary--the one who gave birth to the Son of God.
5. "The disciple" = refers to one of Jesus' followers--John who is the human instrument the Lord used to pen down this Gospel.
6. "Standing by" = present; near the cross.
7. "Whom he loved" = this could be said of any of the Lord's disciples because He loved them all equally; this was John's favorite designation of himself in his gospel. (John 13:23)
8. "Woman" = "thy" = this is not a disrespectful address but an honorable title.
9. "Behold" = an exclamation; means to look; perhaps a glance at John indicated to Mary whom Jesus meant.
10. "Behold thy son" = this along with what Jesus spoke in verse 27 reveal what is believed to be the third saying of Jesus (recorded) while on the cross.
11. These words indicates that Jesus is commending His mother to the care of John the apostle.

V. 27

1. "Then" = after that; gives the sequence of events.
2. "He" = Jesus, the virgin born Son of God now on the cross.
3. "The disciple" = "thy" = "that disciple" = "his" = John the apostle.
4. "Behold " = an exclamation; means to look.

5. "Behold thy mother" = this indicates that Jesus wanted John to take care of His mother the same as he would his own mother.

6. John understood what Jesus wanted him to do for he acted immediately = "from that hour" = John may have taken her away from the cross to spare her more suffering than she already had or this may mean "from that day " for John was an eye witness about three hours later to the vessel that set by the cross in verse 29; Luke 2:34-35 prophecies she would suffer.

7. "Took her unto his own *home*" = indicates the privileges and security John's home provided; she was supported and protected by John for the rest of her life; tradition says that she continued to live with him in Judea until the time of her death, which occurred about 15 years after the death of Christ.

V. 28

1. "After this" = refers to the sequence of events even though John did not record all that happened while the other gospel writers recorded what the Holy Spirit wanted us to know.

A. Mark 15:33 records that there was a supernatural darkness over the land from 12:00 PM (sixth hour Jewish time) until 3:00 PM (ninth hour Jewish time). It was during this time that the greatest suffering of all came upon Jesus, that of the suffering of His soul, for He took the sin of the world upon Himself and paid our penalty of an eternal hell by a miracle of God that I can not explain or fully understand. The three days and nights He was in the grave (only His body), His soul was in Paradise (Abraham's bosom).

B. Mark also records the fourth saying (Mark 15:34) of Jesus after being on the cross for almost six hours-- "Eloi, Eloi, lama sabachthani?" = Aramaic language meaning "My God, my God, why hast thou forsaken me?" This is a cry of intense suffering as Jesus took my place and yours and paid for our sins by satisfying a holy God. (Isa. 53:10-11)

2. "Jesus" = "I" = the virgin born Son of God now hanging on a cross paying my sin debt.

3. "Knowing" = to have an absolute positive knowledge of the facts; refers to the omniscience of God; the tense in the Greek is perfect tense which means a past completed action with existing results; this lets us know that even though Jesus was man, He was also God while hanging on the cross, for He still had all knowledge; the gnostics maintain that God left Jesus when He went to the cross and only mere man died--not so! Jesus was fully man and also fully God while on the cross--God provided Himself a sacrifice (not for Himself; Gen. 22:8).

4. "All things" = refers to the prophecies of the events of the cross.

5. "Now" = at this time.

6. "Accomplished" = have been finished; the tense in the Greek is perfect tense which means a past completed action with existing results; this indicates that what was being carried out on the cross was a fulfillment in actuality of what was already done as far as God was concerned.

7. "That the scripture might be fulfilled" = that it might come to pass what had been prophesied in the OT Scriptures.

8. "I thirst" = the fifth saying recorded while Jesus hung on the cross; this was probably spoken soon after the fourth saying--"My God, my God, why hast thou forsaken me?"

A. This could have been a natural result of the physical and mental stress accompanied by the intense fever associated with Jesus' suffering in His humanity. The suffering on the cross usually caused the wounds to be highly inflamed and a raging fever--thus, thirst was a result of these conditions.

B. This also could have been a result of the suffering of the flames of hell, like that of the rich man in hell. (Luke 16:24)

C. Whatever the cause it was a fulfillment of OT prophecies. (Psa. 22:15)

9. We are not able to enter into the fullness of the desolation felt by Jesus at the moment the Father regarded Him as sin. (II Cor. 5:21)

V. 29

1. "Now" = these things being so; the action of this verse is a result of Jesus' cry, "I thirst" and also because of the prophecy of Psa. 69:21.

2. "There was set a vessel" = John was an eyewitness of the vessel setting near the cross, thus the phrase "from that hour" in verse 27 may mean "from that day" as this was about three hours after Jesus had placed His mother in John's care.

3. "Full" = none had been drunken out of the vessel at this time.

4. "Vinegar" = a mixture of sour wine or vinegar with water which the Roman soldiers were accustomed to drinking and may have brought some along for their refreshment.

5. "They" = refers to the soldiers around the cross no doubt guarding the cross to keep someone from coming and taking the body of Jesus down; there was probably a discussion between the soldiers concerning the fourth saying (Mark 15:35) and when Jesus said "I thirst" Mark 15:36 states one of those by the cross gave Jesus the vinegar; that one was a friendly person touched by compassion (while the rest were not as compassionate; Mat. 27:49) whose motive was to offer our Lord the liquid in an effort to prolong His life, so that Elijah (Elias) would have an opportunity to work an effectual

deliverance by taking Him down from the cross (in that one's thinking based upon Mal. 4:5); therefore, the phrase in Mark 15:36 "Let alone" = "wait a moment" and "let us see whether Elias will come to take Him down."

6. "Filled" = to saturate through and through.

7. "Spunge" = "it" = sponge; a well known porous substance that easily absorbs a liquid.

8. First "put" = to bind a thing around another.

9. "Hyslop" = a shrub, growing so large sometimes so as to be called a tree (I Kings 4:33); the stalk of this was what Matthew calls a reed (Mat. 27:48); the sponge fastened to this could easily be extended to reach the mouth of Jesus.

10. Second "put" = to be borne towards one.

11. "His" = Jesus the virgin born Son of God now hanging on a cruel cross.

V. 30

1. "When" = as soon as; shows the time frame of this sixth saying in relation to the fourth and fifth saying.

2. "Jesus" = "he" = the virgin born Son of God.

3. "Therefore" = these things being so; in view of the fact--that one extended Him a drink for His thirst.

4. "Had received" = to partake of what is offered; Jesus now received this vinegar but had earlier refused vinegar drugged with myrrh or gall as Mark 15:23 and Mat. 27:34 records; the Greek in these verses indicated they tried to give Jesus this stupefying drink which was usually offered to condemned malefactors through the charity of the women of Jerusalem (tradition says this) whose intention was to deaden the sense of pain but Jesus refused that drink because He was to bear the full burden of the world's sin even the physical pain; but this vinegar wasn't drugged and He drank it.

5. "It is finished" = only John records this sixth saying; refers to His redemptive work; all He came to accomplish had been done; He had followed the Father's will, revealed the Father's nature, and fulfilled the OT prophecies; His earthly work was completed; this is a cry of victory in the hour of defeat; the tense in the Greek is perfect tense which means a past completed action with existing results which means it stands completed and ever more shall be completed--nothing can be added to it and nothing can be taken away.

6. "Bowed his head" = indicates a position of prayer of which He did; John does not record this seventh saying while Jesus was on the cross but Luke does. (Luke 23:46)

7. "Gave up the ghost" = to breathe one's last breath; to breathe out one's life; to expire; no man took His life from Him; He laid His life down and placed His spirit beside the Father which is what the seventh saying on the cross really means.

8. There are some events that occurred at this time which are not recorded by John. Such as:

- A. An earthquake. (Mat. 27:51b)
- B. The veil of the temple was rent from top to bottom. (Mat. 27:51a)
- C. Saint's graves were opened and they arose three days later. (Mat. 27:52-53)
- D. The centurion in charge was saved. (Luke 23:47)
- E. Many acknowledged who Jesus was. (Mat. 27:54)

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DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

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